

# The Absurdities of Evolution

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# The Absurdities of Evolution

By

GUY FITCH PHELPS

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*Ethel Vale*, *The Moan of the Tiber*, *The Red  
Judas*, *The Secrets of Panderers*, *The  
Dreamer of Gunsight Canon*, *The Light  
of the Alleghenies*, *Pals of the  
Death Trail*, *Onneatta*, etc.

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TO MY BROTHER  
FRANCIS ALFORD PHELPS  
THINKER, POET, AUTHOR  
SHARER OF MY EARLIEST DREAMS  
COMPANION OF MY WILDEST ADVENTURES  
UNCHANGING STAR OF MY LIFE  
AND FELLOW OF MY HEART



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## PROLOGUE

THE matter in this book was not written in the interest of any party, sect, school, or class. Having made a serious study of Evolution, I have endeavored to set forth my views of the matter frankly, simply, and without apology.

In doing this I have avoided a mistake quite common to all who oppose this theory. I refer to the *concession* that Evolution is a science. To admit this is to grant half the debate, for science consists in demonstrated facts, and no one should have any desire to contend with verities. But Evolution is *not* a science. It has not one authentic demonstration to support its contention. It is *speculation*, purely and simply. It is hardly a working hypothesis. Its claims are absurd and impossible, and its conclusions ridiculous. I have also avoided the stilted, academic style, calculated to impress the reader with the author's fitness to discuss the question with scholastic ability. It is enough to say that I have made a careful and candid study of the matter, and that were it necessary "degrees" could be advanced to give force to the argument. But they shall not be placed upon exhibition. I make my appeal to the "lay-mind," as every one

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must do, the distinctive element of which is *Reason*.

It is safe to say that the human mind has never been imposed upon by a more colossal fraud than that of Evolution. The tenacious hold the theory has taken upon a portion of the present generation can only be explained by that mental bias which periodically breaks over into some unbelievable absurdity, such as the Crusades, Flagellation, Witchcraft, or a belief in ghosts. It should be associated with the "Moon Hoax," or the belief in a flat earth.

Let me repeat with all emphasis that Evolution is *not* a science. In spite of all the extravagant claims made by those who profess to believe it there has not been a single fact produced upon which the tottering, dizzy, drunken theory may stand. It is a fraud, a black mistake, promulgated by conceit and "scientific" dishonesty. The wish to be thought learned has seduced the academic world. Mr. Roosevelt spoke as wisely as he knew when he said that "there had not been a national villainy concocted in the last fifty years that did not have Harvard brains behind it." Let us have done with that abjectness which stands trembling, finger-in-mouth, before the so-called, and self-styled, "modern scholarship," afraid to turn the light of reason upon the fogs of absurdity which characterize the bombastic assertions of those

who have come to hold themselves infallible in their opinions. It shall be my task to show that this inflated, and highly-hued brand of "scholarship" professes to believe things, and seeks to get others to believe, what would put a Pawnee Indian to shame.

More than that—hear it once for all—the *real* scholarship, the highest, sanest scholarship of the world, repudiates the theory of Evolution. If there are those who do not know this—and it seems there are—they are to be pitied. Those who do know it and yet assert that "all scholarship" is for Evolution should be classed as materialistically dishonest. The term is none too strong. Yet, in all standard schools, from sea to sea, professors brazenly tell their classes of untaught young men and women that to challenge the theory of Evolution is to admit "stupidity" and "ignorance." The truth is, however, that when put to the test of *facts* and *logic*, the advocates of this presumptuous mass of nonsense are at once found to be *third-rate* scholars, who are relying upon the statements of others to support their own lack of facts. Approach one of these "dead-sure" individuals and he will at once quote some other professor equally as vague as himself.

I have endeavored in the following pages to resent Evolution's rape of Reason in the name of that hopeful class, the students of the nation,



who are compelled to swallow a daily deluge of this tiresome presumption without a chance to reply. I want young men and women to read what I have written, and for that reason I have arranged the matter of this volume under headings with the briefest possible comments following. I have also adopted a style suited, I hope, to the mental moods of youth. As we say in the West, I have handled the subject without gloves. I have gone too far in the study of Evolution to be frightened by Latin terms or high sounding claims. I do not tremble before the judgment seats of those who hail all who challenge their unpardonable "scientific" jokes as "out-of-dates" and "howling antediluvians." The priests of this mud temple dread nothing so much as an independent mind and any person who dares to test their claims. For no one knows better than the so-called scientists how often they are compelled to change their views, or just how untrustworthy their findings really are. It is the gaping, awe-struck fool who makes it possible for these gentlemen to remain in their academic saddles drawing good money for their worthless and unreasonable theories.

I refuse to be either bluffed or frightened, however, and am sufficiently well acquainted with this entire matter, and understand the mental characteristics of the gentlemen who advocate this particular brand of materialism so well,

that I dare "take them by their beards." I know that Evolution is an unproved chaos of tiresome absurdities; that the road over which its advocates have come is strewn with discarded theories, once hailed as infallible science; and that all who challenge these long-dead dictums were referred to as ignorant and long-haired antediluvians.

The same methods are in use today. If the gentlemen who champion this theory were kind, if they would grant even honesty and common sense to their opponents, the matter could be discussed in more dignified terms. But this they do not do. Boasting of "mental emancipation" and great freedom of thought, they meet those who differ from them with the "horse-laugh," cheap conceit, and academic swagger. They arrogate to themselves all scholarship and up-to-dateness. As though scholarship were not open to all! As though observation and logic were not within the powers of every normal brain!

But I am neither ignorant nor out-of-date in respect to Evolution, and it so happens that I am not timid. I dare invade the forbidden territory of these gentlemen, who fear *investigation* and *questions* more than they dread contagion. When pressed for answers and logic they, like the cuttlefish, which hides in a cloud of ink which it exudes, seek to save themselves

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by confusing the issue in a fog of bombast and abuse. How abject, how pitiful, this spawn of academic fledglings, who betray their emptiness whenever they speak, yet who embrace all opportunities to give the loud laugh to all who refuse to accept their vagaries, which should always be taken *cum grano salis*. Alas for these simple ones, *damnant quod non intelligunt*. Not even the dews of the fabled spring of learning have moistened their brows.

It is to be regretted that there seems to be no method by which a large class of "professors" in America, and other lands, may be made to understand that many people besides themselves understand all about Evolution; that sane minds and scholars are weighing their inflated assertions item by item. When these "scholastic" gentlemen once learn that there is in reality nothing very profound about Evolution, and that most any ordinary mind may pick it to pieces, they will have made a discovery which, be it hoped, will relieve the world of no end of academic cheapness and self-deception.

Because an individual happens to occupy a position in some seat of learning, it does not follow that he possesses sound reasoning faculties and is safe in his logic. College leaders were quite sure a few years ago that they had educated the world beyond the possibility of war—and then Flanders Fields and "crosses,

row on row." It was a "very learned" professor who asserted recently that the human race "descended from spiders." Just now another "learned" gentleman is quite sure "the sun is splitting in two." Remember, also, that according to Evolution the grip of a baby's hand is sure evidence that its ancestors "once swung from a limb."

Is it science to assert that because a lizard, a coon, and an ape have five fingers that one animal is descended from the other? or all from one? And if man is descended from the lizard because both have a five-fingered "hand," where did the lizard get its fingers? Because a gnu has a tail like a horse and the horns of an ox is it science to contend that it is a cross between a cow and a horse? If so, why do cows and horses not continue to inter-breed? It is safe to say that there do not exist anywhere greater tricksters and charlatans than the champions of the Evolution theory. Their harshness, bombast, conceit, unteachableness, fear of exposure, and general inflation justify these radical terms.

How downright dishonest for an evolutionist, when driven into a corner by the arguments of William Jennings Bryan, to seek to evade the issue by making crass references to Mr. Bryan's scarcity of brains. Let these men of mud take the platform and meet him in open debate and vindicate their claims to superiority if they

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dare. This, I think, would be a fair test of his "quality of mind."

The position of the evolutionists is not a pleasant one. The light of true science and real scholarship is revealing their absurdities, yet they have gone too far to retreat. They have staked their all on this theory, and they must die by it or surrender their claim to learning. How abject their position will be when in a few years they are set forth as a class of unreliable and deluded teachers, without redress or recovery of confidence.

Let the student remember that these gentlemen will apparently swallow anything if the word "science" is attached to it. As a sample take this: The world's congress of scientists was in session in Scotland, and the president, Mr. Thompson, opened the convention with a paper on "Where Life Came From." The old theory of spontaneous generation had been *abandoned*,\* of course, and something new had to be advocated. It will be difficult for the student to believe it, but, with hundreds of the greatest scientists of the world before him, Mr. Thompson asserted, argued, and "proved," in a long, learned paper, that life reached this planet *on a molten meteor!* And all over that great hall the scientists nodded and smirked and agreed with great satisfaction. And that is a

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\*The Italics used in this book are the author's.



sample of modern science in the rôle of folly. Did Mr. Thompson solve his difficulty? Would it not be in order to ask how life became attached to a "molten meteor," and how it remained alive in such a place? This is a sample supposition upon which the whole evolutionary proposition is built.

It argues little that a considerable number of "clergymen" have professed to accept Evolution. These gentlemen simply wish to go with the "popular current." It is not always convenient to have convictions and stand for them. The "clergy" also once believed the world was flat, and imprisoned men for contradicting them. Many likewise believed in witches, ghosts, and chattel slavery. Some preachers care very little about *truth*, but a great deal about popularity and the welfare of an organization. It will be amusing to watch these short-sighted gentlemen come scrambling back to their old "landmarks" when the people refuse to pay them any longer for the downright "bunk" in which they are at present specializing. The author wishes, however, to give all due credit to true science, real scholarship and learned investigation.



## THE ABSURDITIES OF EVOLUTION

THE word "Evolution" is from the Latin *evolutio*, or *evolvere*, meaning to "unroll," or "roll out." The theory—for it is in no sense a science—attempts to account for the entire scheme of nature, whether crystal, grass, leaf, design, animal, love, or reason.

The defenders of this hypothesis claim for it a very ancient history. Things in sore need of respectability make much of time. It is said that Aristotle, B. C. 384-322, originated the theory. It is supposed that St. Augustine, that ecclesiastical *question mark*, took a vague interest in the subject. Thomas Aquinas looked into it somewhat, a fact which adds little to the argument. Leibnitz, Buffon and Erasmus Darwin, grandfather of Charles Darwin, speculated in this field. However, Lamarck is said to be the father of modern Evolution. He was the first to assert that a change of habit would create a new organ. Scientists have been in loud debate over this matter since his day.

It remained for Charles Darwin and Professor Wallace to fasten this theory on the speculative mentality of their generation and ours, especially upon the Anglo-Saxon mind. That Mr. Wallace later repudiated many of his earlier

positions is well known. Professor Haeckel took up the theory with a zest, and immediately assumed an *infallible* attitude in the matter, though he differed radically from Darwin. This man has been proved a materialistic hypocrite, and has been repudiated by men of character in all fields of learning. He juggled facts, changed embryonic plates to suit his contention, and built his arguments upon his own mutilations, a field of activity in which he was not alone.

Mr. Darwin admitted the possibility of *four* to *six* primal life germs, with the Infinite, perhaps, as their source, from which all living forms have been developed by evolutionary processes. Haeckel contended for a single original cell, produced by "spontaneous generation." So much for the agreement of scientists.

Huxley, though trying hard to be an evolutionist, was compelled to overthrow the theory in all its essential claims. Spencer asserted that "matter and force" had achieved all things; that blind force and the milling of atoms had combined all the happy adjustments of the universe. What a miracle! If one were to take the letters of the alphabet, mix them and throw them against a wall, there is only one chance in scores of millions that they would fall in correct order, and that *but once*. How then could blind force bring to pass the countless millions of far

more wonderful arrangements, such as the eye, the hand, or the hummingbird's wing? Who could believe that the unsmelted iron in the hill could, by *blind force*, bring forth an Elgin watch? How much less then can one believe that the same elements could produce such marvels as the eye, the brain, reason, love, and memory? These things are not in matter, how then could they come from it? Is there thought in a stone? Is there love in a willow?

Mr. Spencer originated the word "Evolution," from which have come three divisions of the theory: (1) Inorganic Evolution, (2) Organic Evolution, and (3) Mental Evolution. Yet none of these take notice of the *intelligent* modes of life.

Theistic Evolution has been invented without bans of clergy to afford a way of escape for a "conscientious" minority who refuse to defend the more crass positions of the old line theory. But all theories of Evolution are limited by the same laws, so that if *one* falls they must all go down together. This should be clear even to a tyro in this field of thought.

The student should keep in mind that evolutionists have given themselves the task of finding in the less than one hundred material elements life, reason, love, imagination, will, thought, genius, law, design, beauty, music, laughter, logic, instinct, and the soul, not one



of which is in matter, or could be. The greater *cannot* come from the lesser. That is "natural" philosophy. Man is limited to the simple proposition that the universe is either the work of Infinite power and Intelligence, or it is the result of blind, unaided force. The harmony of the universe argues for the one, the chaos of natural forces argues for the other. If this does not point the moral for such force, add a few volcanoes, tornadoes, and fires, with a few tidal floods.

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### The Dishonesty of Evolutionists

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It should be stated with all emphasis that all the human skulls and bones in existence on which evolutionists hang their debate for a brute ancestry for man could be put in two apple boxes, and they would not be full. This is a startling fact when the student recalls with what emphasis his professor has asserted the "*abounding*" evidences of Evolution. And such skulls as do exist are decidedly *against* the theory.

Remember, also, that the reconstructionists have deliberately practiced fraud in working out human shapes and heads from mere fragments of bone. Take the Piltdown man, or "Dawn Man," as a case in point. A *small portion* of a

skull was found in a gravel pit in England. Just this and no more. Evolutionists were in sore need of a half-ape to prove a brute descent for man, so they built up from this fragment, which is strictly normal in every way, an animal shape to suit their purpose. To form this "reconstruction," they fastened on the jaw of a chimpanzee, getting a fang tooth in the wrong place through their ignorance. The shape set forth has no more place in actual fact than a ghost story, and those on the *inside* know it. Some evolutionists have exposed this fraud, yet this hideous hypocrisy, consummated in the name of science, appears in the "Hall of the Age of Man" in New York and in the Field Museum in Chicago as if it were a *true* reproduction.

Here is the list of fossil "finds" on which evolutionists rest their case. Ape skulls of all varieties, which look no more like a man's skull than does the skull of a sheep, and in many cases not so much. The top, or dome of a skull called *pithecanthropus*, from which the "ape-man" was made, through the fine imagination of Professor McGregor, is wholly normal when judged by the average cranium, and far *worse* craniums are to be seen on the streets of any city today. The Piltdown skull and facial frame is even much above the average, even in this day of education. The Neanderthal skull has a perfect and high dome, and is not only mod-

ernly human, but outmeasures many modern brain pans in size. It is a perfectly human proposition. The Talgai skull, from Australia, is entirely human, and gives not an iota of evidence for evolutionists. The skull of the "Old Man of Cro-Magnon" is so wholly normal, and in every way human, that to present it as evidence of brute genesis for man is to destroy that very argument. With this collection of skulls is a "*Modern White Skull*," which suffers much when compared with some I have mentioned. It is not as good a specimen as some of the others *from which* it is supposed to have come.

The Trinil "apeman" skull, found in Java, while of a rather low order, may be duplicated in any city in America, to say nothing of the brush villages of Heathendom. Only the top of the skull was found, from about the level of the eyebrows backward; the rest of the head is a "reconstruction." As in the case of the Pilt-down man the jaw of an ape was used, and the whole facial and dental structure made to conform to this, with fang-like teeth and protruding bridges.

The entire thing is an "evolutionary fraud," as indecent as the claims for the Book of Mormon, and the so-called "scientific world" should be ashamed to parade it as evidence. There was never perpetrated, perhaps, a more contemptible hoax than these "reconstructions," and they are

all the more so because the men who are guilty trust to the general ignorance of the subject on the part of the masses to get by with their hypocrisy. And this is "*science*"!

The Piltdown skull, Mr. Osborn admits, shows "a distinctly high type of skull." The jaw which was fitted to this skull, that is, the left half of a jaw, was not found with the skull, but far from it in the same region, brought to the skull, and in spite of the fact that careful scientists have declared it the jaw of an ape, it was hooked on to serve the purpose of Evolution, and from it was imagined the "reconstruction." This should be classed with the story that California was once inhabited by people with eyes in their chests, and no heads. At one time the world was filled with pictures of them. Evolutionists might be admonished.

The Neanderthal man—"Old Stone Age"—has a skull of very large size, admits Mr. Osborn, of the Hall of the Age of Man, the keeper of this collection. Huxley declared that this man had a brain capacity to match that of a philosopher, and may have been one. The Cro-Magnon man's skull "is of high grade, with steep forehead, high vault and vertical face," admits Mr. Osborn. Yet these four skulls are all "pre-historic human types," and are presented by evolutionists as *final* evidence for their theory. Let every person who can, examine these skulls,

or photographs of them, and the fraud of the entire theory will be manifest to them at once. For every skull is not only wholly human, but *superior* to many seen today on the shoulders of men who go about their usual business.

Much is made to depend on the "Heidelberg jaw," a jaw found in a sand pit near Heidelberg. The jaw is very large, and must have belonged to a man of huge frame, but it has been matched by a modern Indian's in every way, and belongs simply to that giant race which inhabited at least sections of Europe before the more degenerate forms appeared. (See *Creation or Evolution—Which?* by Dr. Luther Townsend.)

The Spy skull, top only, found in Belgium; the Galley Hill skull, top; the Brunn skull; the Combe Capelle skull; the Les Eyzies skull—all are wholly and modernly human, while the Cro-Magnon man's skull has far better proportions than those of many teachers of Evolution.

But what is to be proved by a skull, or a collection of skulls? As in the case under consideration, all shapes and sizes, better and not so good, are brought together. If one does have a high ridge through the center, what of that? One of my friends had *two* distinct ridges along the top of his head, caused by a difficult birth. Had his skull been found by an evolutionist the case of a brute origin would have been forever



settled—with “scientists.” Yet this man was more than usually bright, and normal in every way. Where diseases of the blood poison a community or a tribe, any shape of skull may be the result. Let evolutionists visit any asylum and they will see before them, in Anglo-Saxon products of *this generation*, heads so much more abnormal than those presented to prove Evolution that to contrast them would be an insult. And yet from these fragments described they have worked out their grotesque and false “constructions” to prove their theories. I am giving the facts that the reader may know that instead of being loyal to the facts of real science these professional tricksters are out to prove their theory by any means, foul or fair. The whole evolutionary collection is a *contemptible* fraud of the most unpardonable kind, and the roaring of collegiate lions over their student kills will not, and should not, deter me from exposing them. How pitiful that this breed of materialistic braggarts should be permitted to dominate “modern thought” in this field to the destruction of reason and common sense. To make the matter worse, it should be borne in mind that evolutionists freely admit that no living species of apes are the ancestors of man. Very well, then why forever associate their skeletons together and seek kinship?

### What Has Become of Evolution?

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Will evolutionists tell us what has become of Evolution as a creative or constructive agency? If the originals of species were produced by this process, why are they not so developed at the present time? Why are there not half-constructed creatures busy with members in process of enlargement? The fact that not a single case of Evolution is to be found in operation now, and not a law of the theory anywhere at work, is sufficient to overthrow the entire contention.

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### Evolution and Harmony of Construction

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The reader must keep in mind that evolutionists insist that unchained force and lifeless matter, all of which began in whirling fire, mist and chaos, produced every living thing. How this happened is quite another matter with them. The logic in the case does not bother them. They are long on time and guesswork. The utter impossibility of it does not stagger them. So they look at a five-toed foot which they assert belongs to a period millions of years ago, and without a gasp declare that man got his hand from some such ancient five-toed creature. How easy! But by the same argument would not the an-

cient "five-toes" have to date back to another "five-toe" and this one in turn to another, endlessly? How could Evolution *ever begin*? If it be contended that the first five-toe foot came from forms not having five toes—and it will have to be so argued—then what becomes of the argument from number and form? And if the original five-toed creature started from an ancestor without five toes, why seek such an explanation of the human hand?

But this is only one of countless absurdities in this field. Evolution teachers insist that every member—horn, leg, ear, jaw, etc.—was a *sudden* or *prolonged* variation in a creature's construction; that there was a time when the creature existed, ate, moved, and had being without organs. How easy! But what have the evolutionists to say about the *harmony* of organs as they are associated together? Did the horse once exist without legs, neck, or even a head? How did he exist before his jaws were "evolved"—one at a time, of course, for to admit that they appeared together would prove "*purpose*" in nature, which Darwin said would destroy the theory of Evolution. How did the horse eat with one jaw? Before he had a head how did he navigate? Certainly the head came *after* the spine, for the head completes the spine. But how did that spine "get by" without its head? And being a spine, of course, it sustained

a stomach. But how was that stomach filled before there was a head or mouth? The mouth was produced by double jaws but only one jaw was produced at a time. Very well. How did the horse eat and drink when he had but one jaw? Did all the legs of the horse start their development at the *same* time? Certainly *not*, for that would indicate intelligent purpose, fatal to Evolution. But how comes it that the legs of the horse are all the same consistency? If one leg was the first to vary from the "general form," was there a time when the earth was covered with one-legged horses? Or did two legs begin development at the same time? If so, were there droves of two-legged horses? Or did three legs begin to develop at the same time, resulting in herds of three-legged horses? These are not light questions, but the very heart of the debate. To assume Evolution as a process is also to assume the *conditions* of Evolution, and all its periods. If legs are the product of evolutionary methods, then there was a time when there were no legs, or *half*-legs, and it is the task of evolutionists to tell us how the animal fared.

Again, according to Evolution, whatever the variation or the point of development, there must have been an ancestor who once dedicated that *exact* amount of development to his offspring, which would mean that all life forms would have to perish at exactly *every stage* of

development in order that the development could be transmitted to the offspring. The first horse with one leg an inch long would have to die at that period in order to give his kind the fixed product of his individual evolution. So would all his ancestors have to die. But, this very fact makes Evolution not only utterly impossible but absurd beyond endurance. For how could members be produced by creatures who were compelled to die to pass them on?

The whole theory of Evolution goes down before the simple fact of harmony among established members of animal forms. Being a theory of *mutations* it would be *impossible* for all the legs connected with a given form to begin development at *the same time*, and yet unless this were true there never could be a perfect development at all. Will some enthusiastic evolutionist please tell us the way through this wilderness in harmony with his theory?

How is it that two eyes, two legs, two arms, four legs, six legs, the exact number needed for a given form, all came along together? Surely then, they must have started at the same time. But this would show too much intelligence and purpose for Evolution, so that will not do. Very well, what will do? And worse yet, Evolution requires that every organ retained be a benefit to the individual; if otherwise, it would have been rejected. The fog deepens. How

could an incipient member be a benefit *before* it was sufficiently developed to render service? Rather, it would be a *detriment*. Being a detriment it would be "rejected." Question: How then, could *any* member be produced by Evolution? These are the things evolutionists carefully avoid, and they are the things they should not be permitted to avoid, for on their reasonable answer hangs their theory. When evolutionists say that all variations were "retained" because they were a benefit to the animal and gave an advantage they must explain how their law worked, and by *what* process those same members were retained through millions of years *before* they could be a benefit.

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### Evolution and the Onion-Coat Theory

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The entire evolutionary hypothesis depends upon the correctness of the "rock leaves" as listed and named by geologists. The theory is that the outer earth consists of a series of rock layers, like the coverings of a baseball, one above the other; that the lowest layers are the oldest rocks, the layers growing younger as the surface of the earth is approached. If this rock book can be shown to be at fault Evolution is doomed. Let it be stated with emphasis that the

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whole "Onion-Coat Theory" is an unproved proposition.

Let the reader do a little quiet thinking just here. If the outer part of the earth consists of rock layers, one deposited upon the other, it follows that the surface line was once where the bottom of the first layer of rock now is. Then another layer of rock was deposited,—how we are not told, of course,—and the surface line was elevated the thickness of the new rock layer. So on to the present surface line. But where did this additional matter come from? Was it deposited by comets? If so what do evolutionists know of the *time periods* involved? If the matter contained in the rocks came from the earth, then the surface line has always been where it is at present, for an equal bulk of matter would occupy an equal space, which is just what it is now.

But there is not a single clue by which the ages of rocks may be told with any certainty whatever. Besides, George McCready Price has utterly demolished the whole contention for the "Onion-Coat Theory," by which evolutionists seek to prove their older and younger life periods and deposits. What shall we say when hundreds of square miles of what are supposed to be the *oldest rocks* are found lying upon the younger rocks in masses as large as counties? The guess of the age of the rocks is as much a

thing of whole cloth as the rest of the theory. Frankly, how old is granite? How old is sandstone? How old is red limestone? Who knows? Not one!

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### Evolution and Science Contrasted

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Through a lack of common honesty evolutionists brazenly announce their theory as a science. Professor Osborn, in a personal letter to the writer says, speaking of the Hall of the Age of Man, "This hall contains facts only, not theories . . . which prove the evolution of man beyond the possibility of doubt." This is a sample of the manner in which these gentlemen declare their wares. But what are these "facts" which prove Evolution beyond even the "possibility of a doubt"? I have mentioned them, a few skulls, as normal as any human's needs to be, and some dishonest "reproductions." When Mr. Osborn wrote me that letter he must have known, and *did* know, that scientists as worthy as himself had repudiated the jaw on the brain pan of the Piltdown man, pronouncing it the jaw of an ape. He also knew that every specimen he had listed in his Hall has been set aside by scientists, more expert than himself, as worthless in proving the theory of Evolution. More, he knew that the jaw on the Trinil skull was also the jaw of an

ape, and that the reconstructions from these were dishonest, misleading, and downright hypocrisies. Yet he brazenly declares that all of his collection are facts, no more no less. I bring this forward because I want the student to take what his evolutionary teacher may announce with plenty of pure salt.

Evolution is not a science at all, nor did Darwin ever so announce it. The meaning of the word "science" is "to know," "knowledge classified," "knowledge of facts," "real truth," etc. Now if Evolution is a science, why did Darwin use the words, "we may well *suppose*" more than eight hundred times in his printed works? How would it sound to say, "We may well suppose the sun is shining; we may well suppose the sun will set; we may well suppose that the sea exists"?

Every fact of nature directly contradicts Evolution. Birth from sexual impregnation and growth from seeds are the order now, and logically such it has always been.

It should be said with all emphasis that not a single point of Evolution has ever been proved to anybody's satisfaction, yet the loud defenders of this theory claim for it all the dignity of astronomy. They succeed in "getting by" with this boast before classes of untaught students, but not with those who see things as they are. It is amusing to hear one of these biological,

materialistic oracles, asserting that "no man who lays any claim to learning doubts the correctness of the evolutionary theory." If it were a science it would not be a *theory*. Being a *theory* it is not a science. Not being a science it is unproved, therefore learned men may reject it, and they do, plenty of them.

The writer once saw a bull with six legs. The two extra ones were attached to the animal's shoulders, one on either side. They were quite normal legs about two feet long. Question: Was there once a race of bulls with six legs? Is this a "reversion to type"? A certain man would have died of disease produced by a second full set of teeth, formed above his normal mouth. An operation revealed this second mouth above the other. Question: Did this fellow revert to a type once possessing two mouths? If so how could one mouth be discarded, seeing that a man with two mouths would, according to Evolution, have an "advantage" over those with only one? By the very laws of Evolution this two-mouthed creature could never have lost his double set and gone back to *one* mouth, a *lesser* state. Evolution only works forward and upward, remember, and it could never permit this second mouth to be lost. This applies also to every so-called "rudimentary organ," including the mythical rudimentary legs of the whale.

Evolution and the Sexes

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The heart of Evolution is "the survival of the fittest," the law of "utility" and "advantage." Darwin—and all other evolutionists of any standing do the same—insisted that no mutation, no "incipient" member could be retained unless the individual were bettered or given an advantage thereby. Now let us apply this theory to the development of the sexes and see where we get.

Evolutionists tell us that the first sexual state was a bi-sexual one, that is, the individual had both sexes in itself, and impregnated itself. There are scores of such forms existing at the present time among perfect species. The drone bee has a mother but no father. This condition continued for any number of millions of years and then the sexes were *divided* by Evolution, and the sexes established separately; so we now have male and female, men and women.

With glib tongue the evolutionist reels this off to a class, refusing to analyze his proposition; but I shall force home a few questions, which he must either answer or give up his contention. First, if only the "fittest" *thing, state, or member* is "retained," it follows that the bi-sexual arrangement of the sexes was the very fittest condition, and having reached such perfection

that perfect individuals were produced by that process, Evolution "fixed" the condition and retained it for millions of years. If this be true would it not *destroy* Evolution utterly as a process, which always works upward,—to divide the sexes? How could Evolution produce this transcendent sex state and then deliberately destroy it? This would be impossible, evolution being witness, for it would turn the whole process backward and downward to a less perfect state.

And this less perfect state would grow constantly less perfect through several millions of years, according to the long time periods of Evolution, for having begun to divide, the sexes would be too imperfect to produce offspring until the separated organs had become "perfect" enough to unite and produce their kind. So here we have millions of years during which the divided sexes are coming to a *second* perfection, during which time there could not have been a single birth or offspring, because the sexes were too imperfect to function. Question: How did the two lines, male and female, propagate themselves during all these millions of years when they were sexually too imperfect to have offspring? Will the evolutionist answer? He will not. He states his silly propositions and leaves the absurdities to take care of themselves.

But people who think are demanding answers



to these questions, and it will not settle the matter to charge those who ask them with "ignorance" and lack of "ability." The question is legitimate in every way. If the bi-sexual state was *necessary* to produce offspring, how were they produced when Evolution had reversed itself, and had destroyed the bi-sexual state, and this without giving a single "advantage" in any way? And what form did these early shapes, which later were to be men and women, take in the first millions of years of their separate development? The whole matter is so contrary to common sense and so clearly violates nature as we know it, that one regrets to waste time on it. Remember, too, that in all the millions of cases where sex is involved,—plants, trees, animals, and men,—this same problem confronts the evolutionist. It is safe to say that every true scientist and real scholar will admit the absurdity involved in this proposition.

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### Evolution Brought to the Test

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Professor Virchow, of Berlin, one of the most learned of men, said: "In vain have the links which should bind man to the monkey been sought, but not a *single one* is there to show. Even the *hope* of discovering them has departed; it is hardly spoken of." Just before his

death he assured the world that "such a link never would be found." Dr. N. S. Shaler, of Harvard, Dr. Etheridge, of the British Museum, Prof. L. S. Beale, of King's College, London, and scores of others have emphatically stated that the Darwinian theory of Evolution *has not a single fact upon which to stand*. Dr. Etheridge said, "Nine-tenths of this talk of Evolution is sheer nonsense, wholly unsupported by fact. This museum is full of the proofs of the falsity of their [evolutionists'] views." Professor Beale says: "There is no evidence that man has descended from any other organism in nature through an evolutionary process. For *naturalistic conjectures* concerning man's origin there is not a *shadow* of scientific evidence." This is *true* science, contrasted with tenth-rate "bluffing" and ecclesiastical fevers to be thought learned and up-to-date. Fleischman said, "It [Evolution] has in the realm of nature *not a single fact* to confirm it. It is not the result of scientific research, but purely the product of *imagination*." This is putting the facts straight and true. Even Haeckel admitted that most of the "modern investigators had come to the conclusion that the doctrine of Evolution was an error that could not be maintained." This admission from the world's most zealous evolutionist is the swan song of the theory. Let the reader examine *At*

*the Death Bed of Evolution*, by Professor Dennert.

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## Evolution and the Great Facts of Life

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Evolution answers none of the *great facts* of life, such as evil, sorrow, moral responsibility, domestic relations, love, hope, memory, regret, belief in God, instinct, spirit. Can evolutionists explain these by their theory? They can not, and they do not attempt to. Their answer on morals is that man is not moral; there is no right or wrong. If a man acts brutally he is simply that much brute in nature, Evolution has not sufficiently "evoluted" him. If he murders it is because he is more of a "cave man" than others. Government and law are inconsistent, because men are simply "evolving." Every evolutionist, to be consistent, would have to accept rascal and saint, murderer and sheriff, black and white, love and hate, good and bad all at the same time, for all are the product of their theory.

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## Darwin and His Own Theory

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It is well known that Darwin reached the place as a materialist where he could not endure

poetry, not even Shakespere, or music. They were a torture to his mind. Art he utterly repudiated. The sound of the wind in a forest filled him with disgust. He admitted this, saying that once in Brazil he had been ennobled and made sublime by the voice of a great wood, but that it had become dead in his soul. No exalted emotions moved him at the last. He confessed that he knew nothing of the spiritual. Yet he had to confess that his theory must have *produced* these things.

Speaking of his own brain to Asa Gray he said he was "maddened by the thought" that he could not trust his own mental deductions. "For," he cried, "who can trust the brain that has been developed from that of a monkey?" He bewailed the fact that he did not know whether he was far enough from the ape to trust his mental findings or not. I am frank to say that I share in his apprehensions. Such was the effect of Evolution on the man who "invented" it. And let not the "modern" materialist in this field repudiate Darwin's theories, for he set forth all there can ever be to Evolution, and no evolutionist can advance a foot on this road without stepping in the footprints of Darwin. If Darwinism fades away, evolutionists will be thrown into confusion.

## Evolution and Rudimentary Organs

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This is, perhaps, aside from the uncertain ground of resemblances, the fundamental argument for the Evolution theory, though it is hard to say just what comfort it has to give, for it involves the endless "reversion" of the whole theory in constantly destroying what it has taken millions of years to build up. Darwin said, "Natural selection acts only by taking advantage of *slight successive variations*; it *never* takes a *great and sudden* leap." Yet, by this very statement the whole theory of Evolution can be demolished, for, as in the case of the sexes, millions of years had to be passed through, by a countless succession of individuals, without power to reproduce themselves. How they got themselves into existence the champions of this theory do not tell us.

But if the organs which are called "rudimentary" were produced by this endless process, by what other process could Evolution tear down through other millions of years the things it had achieved? And what would perpetuate the system while it was destroying itself after this fashion?

And who is wise enough to say that any organ has no functional use? How does the evolutionist

know that they are useless? He does not. Therefore he is defeated at the very start. If Evolution produced these organs it would prove that they had some use. Mr. Darwin constantly argued that only that is retained which gives an advantage. Huxley admitted the weakness of the argument for rudimentary organs when he said, "It is almost impossible to prove that any structure, however rudimentary, is useless . . . if it is in the slightest degree useful there is no reason why, in the hypothesis of direct creation, it should not have been created." He is right.

The presence of these supposed organs caused Darwin no end of trouble, for he was compelled to account for them by "reversion to type," a process which constantly overthrew the orderly processes of his theory. He fixed the cause of this in the blood, a good place, and left it there. That is, there would need to be some blood portion of the original ancestor distributed all down the line of his offspring to constantly reproduce these depleted organs which were originally of great use. Moreover, the organ would have to persist in the face of evolutionary efforts to discard it, and that through millions of years. But who believes that the presence of milk organs in an inferior state is evidence that man was once a woman, bore children and nursed them? The constant waste of bodies would make reversion to type impos-



sible. A human body has perhaps a complete change every year. Darwin admits that the proportion of ancestral blood in the body of an offspring after twelve generations would be as 1 to 2048. How could this one part revert to type as against 2047 other parts while Evolution was *dominant* in the case? But multiply this division of blood on the basis of 100 generations and you have 1,116,700,203, or 157,979,981,-456,633,757 to 1 of the original particles of blood. How could the one particle of blood revert to type against all these opposing it? Mr. W. Hall has shown that for one million generations—a small matter for Evolution—the line of figures would be more than *one thousand seven hundred and fifty feet long*. Then multiply this by millions of generations and the impossibility of this reversion to type will be seen in all its absurdity at once. Yet evolutionists insist that by such means the human embryo always begins with the *tail* of a pup. Ye gods!

And how shall we account for the *persistency* of this one atom of blood sent down from an ancestor dead, perhaps, for “twenty million years”? Where does it get the ability to overcome all the other atoms, outnumbering it infinitely? And why, pray, is it always the atom of blood which had to do with the pup’s tail? Why not some other portion of his canine anatomy once in a while? Just why should the pup

dedicate his tail alone? Is a dog's tail more dominant than his liver or his head? Such slush! How can educated men promulgate it and keep their faces straight?

Then why are all these reversions to *distant* ancestors? Why not some more near? And why do not the more *recent* blood atoms overcome the more *ancient* ones so that all rudimentary organs would pass away naturally? Again, how is it that since man has come up through countless millions of forms he should from all his ancestors inherit only the dog's tail? *Some tail*, that! Then it is certainly quite fortunate that we inherit only the tail atom, for if there were a few more we would all be born whole and entire dogs. How fortunate that only the tail persists. Let not the reader think I am trifling in this matter, for I am taking Evolution on its own ground. And since dog's blood is so dominant in human veins why is not human blood more dominant in dog's veins to the bringing forth of "human-dogs" by a like process? Why does the dog always appear in the man rather than the man in the dog? Why doesn't the dog "revert" now and then? In five thousand years the direct ancestral blood infusion would have been wiped out 755 times by natural waste. And to *what* does the dog "revert" to get his tail? And where did the first tail come from without reversion, since all came from primal germs

which had no organs at all? Evolution is indeed a most remarkable theory!

The simple fact is that so far as is known there is not a rudimentary organ in existence. A young dog has two sets of teeth. So does a baby. What does this signify? Where can Evolution be made to apply to this fact? And how can Evolution be made to apply to those serpents which have a single tooth with which they break out of their shells when born, to be discarded at once, never to appear again?

Haeckel manipulated and changed the plates of the different embryos to make them appear exactly alike, so that in the plate the embryo of the calf, rabbit, pig, dog, turtle, fish, human, seem much alike in form. Each has a few folds just in front where the human chin should be. Haeckel calls these folds the "gill slits," showing in each a fish ancestry. Yet he exhibits the embryo of the fish along with them to show these same slits. What does he mean to teach? that all came from the fish? If so from what did the fish come? If gill slits in the calf show a fish origin what do the same slits in the fish indicate? But these embryos are *not* alike, for one becomes an ape, the other a calf, the other a fish, etc. Does this not prove they are different? And if different, how could they be alike? Yet these are the "irrefutable facts" on which Haeckel "proves" his theory.

Now, these "folds" in the human become the lower face and arms; in the calf the fore legs and breast; in the fish the forward fins, the gill slits appearing *later* in the proper place at the side of the head. The *so-called* "pup's tail" on the human embryo is *not discarded* at all, as evolutionists insist, but it is simply enlarged and amplified into the hips and lower limbs of the human body. There never was the slightest trace of a tail on a man's body, and the whole contention for such a thing is a joke, pure and simple.

Haeckel said, "These gill arches originally exist exactly in all the same, man, dog, fowls . . . as well as all other vertebrate animals. . . . In this I see one of the *strongest*, most *important*, and *irrefutable* proofs of the theory of descent. The rudimentary little tail of man is an *irrefutable* proof that he descended from tailed ancestors."

This will show that evolutionists stake their case on this point. But more honest scientists have exposed the whole embryonic fraud, and have shown that Haeckel "doctored" the plates and then advanced his own hypocrisy as proof. And besides, there is not a trace of evidence in this case, as any one can see who will look the plates over. And now a question: How could man have a fish for a grandfather, evidenced by the "gill arches," while at the same time he

must have come from a "*tailed ancestor*" because of his own "little tail"? It seems to me this is mixing ancestry not a little.

And how very strange that "reversion to type," and ancestral blood, would persist in reproducing "gill slits" and "dog's tails" *alone*, to the exclusion of all other defunct organs with which man is connected? At the same time they become perfect only in the case of the fish. Why do not these gill arches in the human embryo "go on to perfection" now and then? And why do they appear only in the more imperfect state? Why do they not come forth in the mature man rather than in the imperfect embryo? Will evolutionists answer? The simple fact is, there is not the *slightest* trace of either "gill slits" or "tails" in any human embryo in existence, and no one knew this better than Haeckel. Why are evolutionists not honest enough to say so?

All vertebrate animals have the four branches from the spinal column—dogs, cats, rats, sheep, horses, deer, mice, elephants, buzzards, man; but does this prove that they all came from one another? If so where did they *all* come from? Mr. Haeckel admitted that the "first pair of gill arches differentiate into the rudiments of the upper and lower jaws . . . the gill arches disappear by concrescence. From the gill arches develop the jaws, the tongue bones, and the bone-

lets of the ear." Well, having made this concession, what becomes of this entire "irrefutable proof" of which he speaks? Does he not admit just what I have stated here? The entire proposition is a hoax of the baldest kind, and evolutionists know it too well, though few dare to admit it.

Again the tails of all these embryos exhibited are *just the same*. Now, if the human embryo shows a tail what do the rest show but the same sort of tails? And if in the case of the human it is argued from this "little tail" that man came from a pup, then did not all the others come from pups also? And is the dog the father of us all? But in this case what becomes of the "gill slit" debate, showing we all came from a fish?

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### Evolution and the Fittest

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The whole theory of Evolution rests on the assertion that only the "fittest survive in any case." This is wholly untrue. A gorilla will kill a dozen men, all things being equal. A pony will usually wear down the largest horse. A squaw will exhaust a cultured white woman. Females, which do not have horns, are more in number than stags with antlers. There are more women than men. There are millions more



flies than humans or elephants. The mammoth is gone but the June-bug is still at the old stand. The largest animals, as previously stated, are gone, but field mice are rampant. Lions do not predominate in their native lands, where for thousands of years they have not been molested in their breeding. There are more dikdiks in Africa than elephants. The largest men that ever lived are gone from the earth, while degeneracy is at work everywhere.

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### Evolution and Human Reason

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Evolutionists tell us that reason in man is simply "animal instinct" highly developed. But this is fully overthrown by the fact that instincts in animals are not only much more "highly developed" than in men, but they grow stronger and keener with time in animals while in man they disappear almost entirely. This constitutes an unbridgable chasm between man and animals.

After Romanes had collected all the most wonderful exhibitions he could find of reason in animals he declared that *all put together* did not equal the intelligence of a baby fifteen months old. Man born almost entirely *without* instinct comes to intelligence, the intelligence of a god! Animals born with only instinct never

get beyond it to reason. The ape has less instinct than the dog or the horse. The gorilla, the highest ape of all, is horribly brutish in every way, and looks more like a bear than a man, and his hands and feet are less like a human hand in most particulars than a bear's foot.

No animal ever kindled a fire. The lowest tribes of men are not found in the direct ascent of the higher types, but at either side, showing they are degenerations, pure and simple. Degeneration is at work in nature. Wheat is overcome by weeds and tares. Blooded swine go back to the razorback stock when left untended. The short-nosed pig when left to itself becomes a long-nosed monstrosity. The noblest horse goes back to a shaggy pony. The oldest records of man are *not* found in caves at all, but in the great monuments of civilization. And there have been civilizations as far back as man can be traced. What evolutionist can go farther back than the Pyramids? The simple fact is that there never was such a race as the "Cave Man." This is some more evolutionary fraud. What does the finding of a few skulls in caves signify? Skulls have been found in all manner of places. Because some have been discovered in gravel pits, why not contend for a Gravel Pit Man? They have been found under lava flows; why not a Lava Flow Man? Certainly some men lived

in caves in the old time. They do now. They always have. Men are living in caves in the Grand Canyon of the Colorado at the present time. The Digger Indians made them rooms in the banks of the Western desert and lived in them. The Prehistoric peoples of the Southwest cut rooms in the rocks and lived in them. But all these people lived in other places as well. The people of the Southwest also built magnificent houses five stories high at the time some of them were living in cliffs and caves. This whole "cave man" talk is a hoax, nothing more. A single moment's thought over a few plain facts will show this to be true. Just why, with all creations open to them, would any tribe prefer the gloom of caves to the open land and light? Such places may have been occupied to a limited extent during winter months, but there are not enough caves in any land to house its population. Neither was there ever such a creature, separate and distinct, as a "cave bear." The skulls of bears found in such places were doubtless taken in by hunters. Napoleon housed part of his army in caves in central France. There never was a cave race, as every one must know who will give these facts a moment's serious reflection. This is an evolutionary fiction invented out of whole cloth to support their theory.

### Evolution and the Horse

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Evolutionists claim that they have clear evidence for their theory in the development of the horse. If this proof fails them they are lost. It is asserted with gusto that all the forms through which the horse has passed are before us in a perfectly graded list. But again, like the embryos of Haeckel, nothing is farther from the facts.

First, little of a scientific nature can be proved from "resemblances." There is "number" in nature, such as, so many angles to a crystal, even numbers of rows of corn on a cob, the number five, four, two, etc. These may mean no more than the six primary colors, or the twelve salts, or any other thing in nature. If a dog and an elephant have the same number of toes does that argue for their relationship? Because a lizard has five fingers, and a hand almost human, is that evidence that man came from the lizard—or the lizard from man? All things have eyes, most of them only two, does that argue anything for special relationship?

I am not calling attention to this point because there is the slightest resemblance between the bones of horses as we know them and the animals which evolutionists declare produced the horse, but because evolutionists have based

their argument in this case on the reduction of the number of toes, tapering finally to the foot of the horse without toes. It is to laugh, for the *usual* process of the evolutionist is to start with the simple form and run to the complex, but in this case he goes at the case backwards and starts with the "complex" and runs to the "simple." That is, he has arranged the toes of some seven or eight little animals, the smallest about the size of a squirrel, with a foot like a squirrel, and by comparison seeks to lead up to the horse. But when the last of these little creatures has been reached there is a blank and decided gulf between the fossil foot of the horse and this final link in the "evolutionary chain."

These little creatures ranged from a squirrel to an animal the size of a fox. They looked much more like small tapirs than anything else, and almost nothing at all like a horse. Their backs were curved upward like the back of a resentful cat. They had two, three, four, and five toes, some with different numbers behind and in front. They doubtless belonged to the tapir family, just the same as wild sheep and goats belong to similar families. They had no more relation to the horse than a mammoth. These little animals were called eohippus, etc., to the number of some seven or eight "hippuses."

Now comes the collapse of this little evolutionary house. First, how could Evolution work

from the complex to the simple in the case of the horse for millions of years, in the reduction of toes, which it had been millions of years producing, while it was working from the simple to the complex in all other cases of local development? Having produced these toes in different numbers because they gave an *advantage* how could Evolution take them away while they were still in use? If there ever was a need for a foot with five toes would not that need fix the members permanently, Evolution being witness? Suppose, for instance, that having produced five fingers on the human hand Evolution should take them all away. Would that not destroy Evolution by making the hand less than it was?

But the thing that brings down this chief castle of evolutionists is the fact that the horse as we know him was fully developed and roaming all over Europe before the little fox animals with five toes had left their bones in the rocks of America for gaping evolutionists. Question: Does the horse have *two* sources of evolutionary development?

## Evolution and the British Association of Science

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In 1907, at the meeting of the British Association of Science the following expressions were passed by that body:

“The profound mysteries of the universe—the majestic procession of the stars, moving in opposite directions; the origin of life and matter; and the evolution of creative force, compel the leaders, who follow the leadership of Lord Kelvin, the nestor of British science, to admit that while there may be varying opinions about atoms, a universe without a Creative Mind is *now considered scientifically impossible.*”

Mr. Wallace, the associate of Darwin, has said:

“Every attempt to explain these phenomena, even Darwin’s highly complex and difficult theory of parthenogenesis (the theory that every separate part reproduces itself) utterly breaks down. So that now even the extreme monoists, such as Haeckel, are driven to the supposition that, every ultimate cell is a conscious, intelligent individual that knows where to go, and goes there.”

Let the reader ponder these two quotations seriously. In the second one he will find the absurd nonsense of evolutionists. Think of saying that every cell is an individual, intelligent,



knowing "where it wants to go" and "going there." Comment is unnecessary. Such are the unpardonable lengths to which evolutionists will go in defense of their theory. And they call this "science!" And this is the thing that if one shall reject it he is branded as ignorant and out of date by these so-called scholars.

Dr. Leavitt, one time president of Lehigh University, declared: "All the facts of the past cycles of the earth are against Darwinism. [There is no other kind of Evolution but the Darwin brand.] Protoplasm evolving a universe is a superstition more pitiable than the paganism which worshipped Diana as the mother of creation." This is well said. However, the pagans in worshipping Isis or Diana had the better of the case, for it is much more dignified and poetic to think of a great original and perfect mother producing all living things than to believe, like Edison, that cells are "little people" or "highly intelligent"; or the findings of academic teachers who credit blind force and matter with the production of the universe. No wonder Darwin cried out: "With me the horrid doubt always arises whether the convictions of a man's mind, which has been devolved from the mind of the lower animals, are of any value, or at all trustworthy. Would any one trust in the convictions of a monkey's mind, if there are any convictions in such a mind?"

What a commentary on Evolution! Yet Darwin should be commended for honesty at least. Would that many modern college professors and "preachers" who advocate this theory were as consistent. How is it that this same doubt does not arise in their minds also? How does the modern professor know that he has developed far enough from the ape to have a mind worthy of confidence. How do these gentlemen know that they have mentality enough to have an opinion even on the question of Evolution? Being descendants of apes, pups, fish, et cetera, how do they *know* they *know enough* to *know anything*? Darwin was right. But alas, this same "horrid" doubt does not seem to arise in the minds of more recent "scientists," though it should. Just why the great Darwin should be haunted by it and the modern school be able to sleep nights is a question answered only by their complacency.

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### Evolution and Earth States

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In order that the processes of Evolution might work out evolutionary propositions the world, since the coming of life, would have to be about what it is now. This has not been the case. The volcanic periods seem to have

succeeded each other over great areas of the earth, interrupting all conditions. This alone would have thrown animal developments into serious confusion, so far as Evolution is concerned. In fact death alone, in nature, would make Evolution utterly impossible, because the individuals transmitting variations would in countless cases die before they had offspring, and this would end every possible evolutionary process. Let evolutionists face this unanswerable fact. This point will be considered more at length when the case of the deer's horn is taken up.

Darwin reckoned the encroachments of the Waeldean strata, near London, to have taken 306,662,400 years of time. Just how he figured it out to the last four hundred years, the last hundred, the last ten, the last day, the last hour, the last second, so that it amounted to this exact amount of time he does not tell us. This estimate has, of course, been set aside by other scientific guessers, who in turn will be rejected. The Mississippi River lowers its basin one foot in every six thousand years; the Hoang-Ho one foot in every fourteen hundred years; the Po one foot in every seven hundred years. And these are only a few of the changes wrought by flood and earthquake, tidal waves and volcanoes, to say nothing of diseases, which have wiped out vast sections of the animal kingdom; also

fires in the vegetable world. How, under such circumstances, did these early forms come to perfection, seeing that an *uninterrupted* process was necessary in *every* case?

Writing to Asa Gray, Darwin confessed, "Asa Gray, I am bewildered. . . . I feel most deeply that the whole subject [Evolution] is too profound for the human mind. *A dog might as well speculate on the intellect of Newton.* Let each man hope and believe what he can." There is the whole matter in a few words. How pitiful, in the light of this confession, is the *dead-sureness* of the average evolutionist before a class of young, untaught students.

Darwin continued: "I well remember my feelings at that time [in a Brazilian forest] that there is more in man than the breath of his body. But now the grandest scenes would not cause any such feelings and conviction to arise in my mind. I am like a man color-blind."

And this is what Evolution did for the man who invented it. So does it do violence to every mind that accepts it. What else can it do? It was this deadly doctrine of the survival of the fittest which rotted the humanity of Europe, and prepared Germany for the creed of the "Super-man," which accounts for the horror of the World War. This materialistic treason to man had been taught in all the schools of Europe, but mostly in Germany, for a genera-

tion before the great slaughter came on. And what did the Huns have in their mouths as they went forth with their "frightfulness" and horror? The very highest terms of Evolution, namely, that the "weak ought to perish," "to show mercy is unmanly," "the strong ought to crush the weak," etc. That is Evolution applied in human affairs.

Again, Darwin said: "I feel in some degree unwilling to express myself on the subject of religion, as I do not feel that I have thought deeply enough to justify any publicity. . . . I have never systematically thought much on religion in relation to science or morals, or in relation to society." Yet all men are religious!

Let the reader ponder that startling confession. The thing which has occupied more minds, and provoked more thought, and has produced more books, and dominated more lives, ten thousand fold over than any other thing that was ever under consideration—this thing a "product of Evolution" also, if Evolution means anything, was not considered by the great evolutionist! What utter stupidity and mental narrowness, if nothing else. No wonder he called the *Origin of Species* that "*Mystery of Mysteries*."

Mr. Huxley, in 1859, said: "The theory of one species coming from another is *unproved* and badly damaged by some of its supporters." Darwin admitted that "errors" had crept into

his work. But since he did not know what they were—else he would have corrected them—it follows that his main points may be his greatest errors.

He admitted this much: "I am well aware that scarcely a single point is discussed in this volume on which facts cannot be adduced often apparently leading to conclusions directly opposite to those at which I have arrived" (*Origin of Species*, p. 2). He goes on: "No one ought to feel surprised at much remaining as yet unexplained in regard to the origin of species . . . If he make due allowance for our profound *ignorance* of the *mutual relations* of the many beings which live around us. . . . *Still less* do we know of the mutual relations of the innumerable inhabitants of the world of the past geologic epochs."

A question just here: If we are "profoundly ignorant" of the relations of "living species," by what bald conceit are we asked to accept the decisions of the men making such concessions in regard to the creation of all living forms? Is this the "dead sure" thing that inflated professors and would-be wise ecclesiastics mouth about with all certainty? It would be, in the light of this confession of the man who invented this theory, very becoming for these "modern" fledglings to roost a little closer to the ground.

Having admitted such "profound" and universal ignorance of the subject, by what authority may evolutionists ask us to accept their findings? Dare any of the "modern school" claim a deeper understanding or knowledge than Darwin? Certainly not. What have modern evolutionists that Darwin did not have? He gave his life to the subject, lost every poetic and spiritual thing out of his nature as a result, and died admitting that he was "profoundly ignorant" of the whole subject. So he was, and so are the rest of the evolutionists, even more densely ignorant than Darwin, and not half so *honest*. Is this the thing some call a science? And are we fools and unlearned because we repudiate it?

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### Evolution and Inheritance Tested

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Mr. Darwin said: "Any variation which is not *inherited* is unimportant to us" (*Origin of Species*, p. 11). Here he contradicts himself, for he constantly argues for "spontaneous variation." How could the first individual ever vary if only the *inherited* thing is to be considered? Certainly every animal form, according to Evolution, runs back to its "beginning" when there was nothing to inherit. Some more cheap thinking on the part of evolutionists.



Again Darwin: "A much more important rule, which I *think* may be trusted, is that at whatever period of life a peculiarity first appears it tends to reappear in the offspring at a corresponding age" (*Origin of Species*, p. 12).

But how can this be when we go back to the place where *every* tendency had to be "original"? Did the first chick ever hatched "inherit" the instinct to peck its way out of its shell? Certainly not. But how does Evolution account for the first chick having what it did not inherit? Nor did it have any chance to "acquire it" as a habit. Yet Darwin said that "any variation which is not inherited is unimportant to us." How are we to account for such logic as this?

Speaking of breeders Darwin said, "Not one man in a thousand has accuracy of eye and judgment to become an eminent breeder. If gifted with these qualities, and he studies his subject, or devotes his life to it with indomitable perseverance, he will succeed, and may make great improvements" (*Origin of Species*, p. 26). But if breeders having proper intelligence to apply to the task are so few, how, in all common sense, are we to believe that blind force and dead matter produced all things that live, breathe, walk, grow, and fly? Is this reason, to say nothing of fact? If the breeder by the most painstaking labor can accomplish but a

little, how has "a struggle for existence" brought to pass such perfections in form and number?

In thirteen lines of the *Origin of Species* I find the following (p. 35): "It is probable," "many unknown laws," "probably," "how much do we know?" "may be," "perhaps," "it may be," "perhaps," "may be," "infinitely complex." Yet this is the thing that is being offered to us as a "science forever proved." Alas!

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### Evolution and the Polymorphic Species

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Mr. Darwin was dazed by the polymorphic forms. He found the butterflies bringing forth their young at different seasons with apparently no reference to heredity. Ants and butterflies produce three kinds of offspring, each different from the others. The fertile parents produced fertiles, and also slaves that were sterile. Two of the three were decidedly inferior to their parents. This completely upsets the "survival of the fittest" theory, for these fertile parents have offspring that are sterile. How could this be? No answer? Yet the fertile parents always produce the three varieties. This one fact alone completely overthrows the whole theory of Evolution.

## Evolution and Forms Extinct

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Darwin said: "In very many cases, however, one form is ranked as a variety of another, not because the *intermediate* links have *actually been found*, but because analogy leads the observer to *suppose* that they either do now *somewhere* exist, or may *formerly* have existed; and here a wide door for *doubt* and *conjecture* is opened." This is certainly and candidly true.

But what is to be said of a "science" that bases its claims on supposition and guessing? The connecting fossils which would show that one form came from another are not in existence, so modern evolutionists, along with Darwin, simply *imagine* that they do "somewhere exist," and let it go at that. But "suppose" they do *not* exist, what then? Surely if they did exist some would have been found.

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## Evolution and Sub-Species

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Darwin made another fatal admission. He said, "Certainly no clear line of demarkation has as yet been drawn between *species* and *sub-species* . . . or again between sub-species and well marked varieties, and between lesser varieties and individual differences."

This is wholesale surrender. Then he further demolished his own theory when he added, "Finally, varieties cannot be distinguished from species except first by the discovery of intermediate linking forms, and secondly by a certain amount of *indefinite differences* between them."

In the face of these concessions what becomes of Evolution? By what rule do evolutionists trace the ancestors of anything, since they never can tell the difference between "species," "sub-species," "varieties" and "individual differences" without the discovery of linking fossil forms which "*do not exist*"? And what, let me ask, is an "indefinite difference"? Yet upon the clear distinction of every one of these rests the whole case of Evolution. So Darwin, the high priest of Evolution, being witness, there is nothing to Evolution at all.

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### Evolution and Beauty in Nature

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The explanation Evolution gives of how beauty was produced is something to dream about. This is an unanswerable difficulty for the materialists, because their theory rests upon the proposition that everything produced by Evolution *must be* of some "benefit," or give an "advantage," or fit the individual for a more "successful struggle for existence." But beauty

is wholly outside all these propositions. It is a matter of *adornment*, it is æsthetic, useless, and often a detriment, because it attracts the enemies of the creatures so marked to them.

Long and hard have evolutionists tried to explain how beauty got into the world, but Darwin's proposition of "female selection" is the only thing advanced. For the most part these gentlemen of "benevolent force" and "intellectual cells" let the matter severely alone, for the very best of reasons; they know all too well that their theory goes to pieces on this difficulty like a wave on a rock.

I will now present the evolutionary explanation of "beauty," and the reader may contemplate at his leisure the utter silliness of it. Evolutionists say that beauty was developed by "female selection," that is, during the mating season the males paraded before the females, and the *cautious* and *cultured* females looked them over and "selected" the handsomest gentlemen for their husbands. Yes, this is what "scientific" evolutionists argue! They even advance such nonsense as this before classes of college students, and by some means look serious while they do it. But it shows to what lengths these so-called scholars will go to save themselves.

Let the reader imagine all the birds at mating time fluttering about making choices of hus-

bands. The prospective husbands know (how wise!) that they must look their very prettiest, so they strut and flutter and flounce while the ladies look them over with artistic and critical eyes. Finally the most beautiful male is selected by some discerning lady and a marriage takes place. Of course he is not *very much* the handsomest, just a shade or so, a tint or a feather, but he gets first place. And of course his mate may be inferior, for it is always leap year with evolutionists, but that is passed over, with many other difficult things. When the most handsome male has been duly bargained off the other ladies do the best they can, and set up house-keeping with their "inferior" partners. It follows, of source, that there is only one really beautiful male in the community, since only one can be the "most handsome." That means that the rest of the husbands must always be *less* than beautiful, because the choices will always be made on a sliding scale.

One sickens at such as this advocated in the name of science, yet materialists set this sort of thing forth with all gravity. It is from the same cloth of Thompson's "molten meteor" bringing life to earth! But we must believe all this or be excommunicated as "ignorant" and "out-of-date." And how intolerable to credit birds like the dove, finch, cardinal, and red wing with *sense* enough and *reason* enough

to enter into such a beauty test. What does a hermit thrush know of beauty less or more? But the absurdity does not stop here, for all the female bugs and worms had to develop beauty in their mates by the same process. Let the reader imagine the grasshoppers mating, while prospective Mrs. Grasshopper demands that her coming husband spread his wings and "show his colors" while she "looks him over." Oh, be sure of it, this is just what Evolution advances as scientific fact. Now go on down to the insects, which, when placed under a glass are seen to carry all the colors of the rainbow, and let us imagine female insects making choice among their male consorts! The proposition is so disgusting that one cannot have patience with it.

But what will evolutionists say when we seek to explain the beauty in sea shells, flowers, sunsets, and the colors in water and cloud, by the same process? Did females develop the glorious crimsons of shells and sunsets? Did female flowers develop the male of their kind? Is the rose the product of "female selection"? Ah, but *all* roses are beautiful. How now? Did a female rainbow develop the male rainbow?

But that which utterly demolishes Evolution at this point is the fact that if beauty was developed by "female selection" then there was *a time when there was no beauty!* If beauty



were first then females did not develop it. If they did develop it, then there was a time when there was no beauty. There is no escape from this. But, let me ask, how did females make choice of husbands on the basis of beauty before there was any beauty? If she "developed" beauty then she must have commenced before there was any. If she began after beauty appeared then she did not produce it. Let evolutionists face the facts. If she did not produce beauty then the theory of the "survival of the fittest," and Evolution in general, goes by the board.

And finally, what becomes of the evolutionary contention that nothing is retained unless it is an advantage to the individual? Is beauty a benefit? Does it aid in any way? Does the most lovely survive and the less lovely perish? Certainly not. A buzzard will live in luxury where a cardinal will die. Besides, these high colors "attract enemies," and instead of being a benefit there is a decided detriment.

So, the little insects in the grass, the creatures so small that half a thousand could swim abreast through the eye of a needle, are credited with an intelligence in the choice of husbands which even *women* now do not exercise. At one end evolutionists tell us that June-bugs practice this fine intellectual and race-advancing wisdom, while at the other they contend that human

reason is only a "monkey's instinct half developed," and poor Darwin lamented for that reason, because he could not trust the "deductions of his own mind." And so, ye gods!

But what unbearable nonsense to contend that all females mate with one male only for life. What hen is limited to one rooster? What cardinal to one consort? And since they are *promiscuous*, what does all this "female selection" amount to? May not a "lady" with the most handsome husband bring forth by some bedrabbled "gentleman" simply because she is socially eligible?

I am treating this whole thing with the contempt it deserves, because to approach it with anything but ridicule would be an insult to the reader's mind, as well as to my own.

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### Evolution and Music in Nature

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Evolutionists seek to account for music in nature on the same terms as beauty—it was produced by "female selection." Evolutionists say the females went out by night and by day and listened to the songs of their prospective mates, and when the lady had heard all the tunes she fluttered timidly over to the "*best singer*" and announced that on the basis of his fine voice she would take him, for better or for worse, because she had set herself the task of

developing music, *for its own sake*, in the world.

But the same objections must be met in this case as in the matter of beauty. If females selected the best singers, thereby *developing* music, there was a time when there was no music, so the lady had to begin with a mate which could not croak a note.

Besides, how did music get into the wind and the pines and the waterfalls? How did it get into metal? Every vibration is music, even the shining of a star. And this is Evolution! This is the thing we must swallow or be "put out of the synagogue."

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### Evolution and the Mammary Glands

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Evolutionists came upon another very serious difficulty—the mammary, or milk, glands of the mammals, which, of course, includes woman. The proposition was a bit too much for "spontaneous variation," so they *reversed* their system and came out with the theory (*they* call it "science") that the milk glands were first invented by a young marsupial which passed his time sucking at a certain spot in the pouch of his mother's body. Of course they do not tell us *why* this young marsupial took this notion, with its far-reaching results—he just took the notion and "got busy."

Well, this first little marsupial got along somehow *without* milk, as his parents had evidently done, and when he had sucked out his little span of days he died, and another was born which took up the "sucking job" and passed it on. So, it may be all the children of this particular pair spent their time sucking at this particular piece of skin while they were in the pouch. Of course the time came when they had to get out and do for themselves, get married, and have offspring, not one of which had a milk gland to see them through. No, they just naturally "got along somehow" without milk *while they were developing the milk gland*, though evolutionists contend that "no young mammal can exist at all without the milk gland." Yet here we see these same evolutionists producing the milk gland by young mammals that not only got along without the gland, but continued to do so for millions of years while this gland was being "developed." And they were perfect, "fat and sassy," too, for they grew up, matured, mated and bore young for all those millions of years before there was a drop of milk. Yes, *that* is Evolution! But how, let me ask, could these marsupials become perfect, breed, bear young, continue through millions of years a full grown and distinct species, not one of which had a drop of milk, while the same marsupials would immediately die now without it?

But another thing, is the kangaroo the mother of us all? Did cattle, mice, dogs, whales, cats, and women get the milk gland from this pouched species? And how was this slowly developing gland continued from father to son, or from mother to daughter? Was the milk gland produced in each new offspring with just the amount of development which the last little marsupial had produced? And in what way was this organ a "benefit"? What advantage did it give the one possessing it? None at all. It was a detriment. Further comment is unnecessary.

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### Evolution and Increase of Species

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Darwin says that the "mere lapse of time, by itself, does nothing for or against 'natural selection.'" Yet nothing is clearer than that Mr. Darwin *did* make time one of the most important elements in his system, as the following quotation will prove: "That natural selection generally acts with extreme slowness I freely admit . . . all this will take place very slowly."

Here he contradicts himself flatly. If it be objected that some of the views of Darwin, and those of his time, have been modified by later investigation the answer must be a firm

denial of any considerable change in the *basic* conceptions of this theory. Darwin set forth the only laws which can possibly apply to it, and if these be rejected the evolutionary investigation must cease, for alone by the laws he enlarged may the hypothesis be carried forward at all.

Evolutionists say that those species which *increase by the greatest numbers* are the ones in which "spontaneous variation" most often occurs. Yet they tell us that "natural selection" acts only "at long periods of time, and only on a few individuals of a given region."

Here again Evolution breaks down hopelessly, for the increase of the species, and the long periods of time between the variations, would make it physically impossible for the interbreeding individuals to establish either improvements or differences, because the variations would be so isolated that they would be constantly lost in the flood of original forms through "*inter-breeding*." This must be clear to everyone. The time has come when evolutionists will have to do more than take a distant, hazy look at nature and, fixing a few hundred millions of years as a working period, *assume* whatever may strike their fancy. They must come down to earth, and tell us how their laws could work in the very fields where they seek to find their facts.

Darwin said, "Only those variations which are in some way profitable will be preserved or naturally selected."

This concession involves evolutionists in a hopeless tangle, from which there is not a chance for them to escape with a vestige of their theory intact, for the simple reason that, Evolution being the criterion, there was a time when *every* "variation" was of no "benefit" or "advantage" whatever. Organs were developed through long periods of time, which to an evolutionist means millions or hundreds of millions of years. It follows, of course, that through the first millions of years the organ in "process of development" was of *no benefit whatever*, how then could it be "retained" upon the basis of "benefit" or "advantage" to the individual?

And why are things of benefit *discarded* in nature? Or other things produced which give no advantage whatever? Tame and highly-developed breeds of cattle may gradually lose their horns, while wild breeds develop theirs to excess. Action and hardihood, also, are in favor of the wild breed. The humps on the dromedary are of little or no benefit. The mammary glands cause the death of many females. So also are the sex organs a detriment, for they bring on the sacrifice of millions of mothers. Some milk-yielding creatures grow lean and die when winter comes because of what they have given out.



As a sample of loose thinking among so-called scientific men take the following quotations from Darwin: "All the modified descendants from a common and widely diffused species, belonging to a large genus, will tend to partake of the same advantages which made their parents successful in life." Read that carefully, and then compare it with the following: "They will generally go on multiplying in number as well as diverging in character."

There is nothing an evolutionist dreads more than critical questioning, but questions must be asked here. If all the modified descendants from a common species retain the advantages which their parents possessed, how, pray, can they "go on increasing and diverging in character"? If they are constantly "diverging in character," what becomes of the original "advantages"? Would they not be destroyed as fast as they were brought forth? And if not retained, in what way could they give an advantage?

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### Evolution and the One-Horned Deer

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Evolutionists tell us that *all organs* were produced through vast periods of biological time, through an infinite number of "slight changes" tending to the final perfection of a given organ, and all this they deliver to im-

mature, awe-struck students, who labor under the delusion that any professor in a college is an oracle of wisdom and infallible knowledge which it would be sacrilege to challenge. They do not know that of all the downright bluffers found on any stage some of these same professors take first place. They should remember that the road of science is strewn with wrecked and abandoned theories which were once *a test of learning* and scholarship, just as Evolution is said to be today. Evolutionists tell us now that they do not hold "strictly" to all that Darwin taught. Ah, but the wise men of that day charged all as fools and out-of-dates who did not accept the theory as *then* set forth. What is the logic of all this? Simply that in another generation a new set of professors will have some fresh blackbird pie which will supplant the one under discussion, and those "more modern" gentlemen will pronounce the whole evolutionary school of our day a collection of "has beens" and "fossils." Take, then, with many grains of salt, the bombastic declarations of these "wise men" who assume to speak for *nature, education, and science*.

As a sample of this evolutionary absurdity, which will not stand close investigation for a minute, take the case of the "one-horned deer." Evolutionists contend that no organ or variation is "retained" in any case which does not

give an advantage to the individual, for the law of "utility" governs all such developments. Wherefore this organ, which gives an advantage, is under development for millions of years, perhaps a half-billion. Very well, if all this be true, and evolutionists are very certain that it is, we demand answers to some very pertinent questions.

First, what possible benefit or advantage is any organ during the first millions of years of its "slow development"? We demand a direct answer to this in the terms of Evolution before going farther. If the evolutionist cannot make these two statements harmonize, then he must admit defeat. That he cannot do so must be manifest to every one. It follows, then, that, Evolution being judge, no organ could be produced by such a method. Would not most organs in their earlier stages be a *positive detriment* rather than a benefit? Would not such organs throw into confusion the original logical body, which had acquired some perfection of form and movement without it? It will not do to answer that "we do not know the mysteries of nature," for nature is never absurd or illogical, and the thing forever out of court is this theory which violates every logical thing in nature. So we persist in our demand that evolutionists tell us how their law can be true and any organ be developed or retained, seeing

that so many organs would in no sense be advantageous during the *first stages* of their development. We *demand* an answer to that question, but we will not get it, for evolutionists have none to give.

They assume that there was first a one-horned deer. This is absurd, but it may be granted for the sake of argument, because somewhere a skeleton of a deer with only one horn was found. Perhaps the finder did not know that a deer sheds his horns every year, and that one is often carried longer than the other. Now, evolutionists tell us that when this one horn first varied on the head of some fortunate male it gave him an advantage, and was at once fixed because of that fact. But we positively assert that a horn which when fully developed would be less than two feet long would *not* be an advantage in any sense until practically full length. How then could it give an advantage when it had not raised the skin even to the thickness of tissue paper? It would take a million years for this horn to become even a noticeable lump on the head.

When it finally penetrated the skin it would take another million years or so, doubtless, to develop it so much as an inch. Even then it would not give an advantage. When six inches long it might prove somewhat "fittest" for its owner, but what becomes of the law of Evolu-

tion which says "all variations are instantly rejected which do not give an advantage"? What advantage has this horn been through the first twenty million years of its history? *None whatever!* Very well, either the horn or Evolution must go, for the theory breaks down utterly at this point.

Finally the horn is full grown, let us suppose, and a male deer struts about the woods with his one horn. But a cougar leaps from a tree and clips his vein. Question: What becomes of the horn? Another absurdity: granting that evolutionists have the right idea in this case, what follows? There could never be one single male in all this horn development line through all these millions of years that did not have a male offspring. Every deer would have to escape death, grow to maturity, produce horn, have a male offspring, and then pass out. And he would have to transmit to this male offspring the *exact amount of horn* he had produced during his lifetime, which would not be very much, seeing that it took a hundred million years to grow the horn. Now, if anywhere down this line death had interfered, if *one* fawn had died before having male offspring, this whole development would have gone by default. Evolutionists are short on "miracles," but they are long on absurdity, so they just "assume" that there was not a single untimely death in all those

scores of millions of years, and that *every* deer had a male offspring; there was neither drought, winter, disease, fire, panther, hunter, lack of mates, eagle or accident. Some miracle that!

But the wonder grows when we remember that such an immunity from accident and death had to obtain in *every organ ever produced*. The downright impossibility and silliness of it all is unbearable. The very fact that death has always been abroad is proof that no chain of development has ever been exempt from interruption. This would be utterly impossible in the very nature of things. And really, what can evolutionists do with death, anyway? How do they explain it? Is it a product of Evolution? How did their developing species avoid this enemy of continuity?

But the crowning absurdity in this case is yet to be presented. How was this horn *transmitted* to the offspring? Was the horn shed from year to year as at present? If not, were the fawns born *with* the horn on their heads? Was the offspring born with the total development up to that time on his head? or did he grow it in his natural lifetime? At what stage in the history of the horn did the fawns begin their part of the development? Did they begin with the first merest variation and then produce in five years, mayhap, what their ancestors had been eighty millions of years producing? If so,

why did not their ancestors so produce the horn? If the fawn was born with a horn any number of inches long, why did the growth he carried cover only the time from conception to birth, whereas, the horn itself represented millions of years? How could this be? But either each fawn was born *with* the horn or *without* it, at the exact point where it ceased to grow on his parent's head. If he were born with it, evolutionists will please explain how this could be. Or, if the embryonic deer grew the horn before birth they might also explain that! If the fawn was not born with the entire horn on his head—which, of course, he was not—then he had to *grow* the entire horn in his lifetime, beginning right where evolutionists say his forefather began. Very well, but what becomes of Evolution? It is perfectly plain to every one that the only possible way for Evolution to grow a horn would be to have some one deer live eighty millions of years. Then, that fortunate individual might transmit the finished product to his *last* offspring, which would grow it thereafter in three months. But when he did the offspring would have to produce the horn in a few weeks, as outlined here, for the descendant would not live another eighty million years to grow another horn, and if he did, that would mean that there never could be any horns, save the two produced in a hundred and sixty million



years. How strange it is that having produced horns by this evolutionary process, the final method is to grow the horns in a *single summer*, shed them each spring; grow them again, wear them awhile, and shed them again. Will evolutionists tell us how these two processes could obtain one within the other? They are forever telling us about the *uniformity* of nature, but this is not "uniform." Neither is anything in nature coming on by an evolutionary process. How stubbornly blind is that ignorance which will persist that Evolution is the sum of nature, and yet not a single thing in all nature is being produced that way? Are not things born after their kind? Do not plants and trees come after their "seed"? What has become of this boasted process in nature? Search for it, but it is not there.

This case of the deer's horn would represent every one of the billions of members supposedly produced by Evolution. All came to perfection through millions of years of *uninterrupted* progress, there was not a single death, not an accident, not a single thing that did not have perfect offspring. Yet, when the member was perfected, then the species immediately began to produce that same member by embryonic processes in the space of a few months. Here the evolutionist stands blank and dumb before the fact that the theory by which he produces his

species is at once set aside when he has them produced. If Evolution were the order of nature it *could not be set aside*, and the horns of deer would be produced in every case in the same manner. It won't do to say that the horn was *first* produced through millions of years, and then that it was grown and shed and grown in twelve weeks.

And this is the thing which professors, and some "preachers," are insisting that every one must accept or be listed as "ignorant" and illogical.

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### Evolution and First Cells

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Darwin made room for four to six original life cells; Haeckel asked for but one. They began with the mystery of life unsolved. To arrange for this they invented "spontaneous generation." And "scientists" contended that it *must* be true. Even today some are still insisting that life came from dead matter. Others deny this. Where these first cells came from they do not say. Thompson declared the first one came here on a molten meteor. Some cell! But not greater than a thousand "cells" that have grown out of this absurd theory since that time.

↳ Now from this first cell or cells came all that is—tree, plant, insect, bird, beast, and man.

From it came love, hate, hope, memory, instinct, motherhood, reason, genius, religion, poetry, invention, courage—everything that is. Again I say, some cell! And, mark you, the evolutionists resent bitterly any suggestion that this first parent cell, or its children, had any *external* aid from any one or anything. To admit this would be to suggest too much interference, seeing the need is so great, and that would demolish Evolution. So the plan is to start this cell in the muck and reek of some forgotten sea, and then, like a frail ship given over to wind and tide, let it work out its “life tree” by dead, ungoverned force. It would not do to say that a cell has intelligence. And if it did that would not save it from fire and earthquake, seeing it was at the mercy of every malignant force of nature. If such a cell could exist at all, and if it had any intelligence at all, it must have had the power and wisdom of a god. Then it was so small that hundreds of millions of it would not make a mustard seed. Yet from this came all that breathes, loves, flies, had faith or goes to the devil. What a cell! ♡

I make no plea for any theory, theistic or otherwise. It is my purpose simply to show by a few of many cases the absurdity of Evolution. Yet by what logic does any man sneer at theistic theories of creation who places such unthinkable potentialities in a single cell? and that

cell so small that it would take millions of them to make a mustard seed? The man of faith has at least an adequate *cause* for this *effect*, while the materialist has a cell, a single cell in the midst of chaos with which to account for all nature.

Manifestly, this whole theory of the primordial cell is impossible, ridiculous, and out of reason. Nature could not come from this cell unless all nature were *in it*. Besides, things do not propagate themselves in the *state of infancy*. The immature of species do not produce. Yet Evolution rests firmly on the contention that in the most imperfect stages the lower forms prolifically reproduced themselves. This is contrary to nature, as we know. And it is fair to presume that as nature it has always been just what and as it is now. Eggs do not hatch eggs; they hatch chicks. Seeds do not burst into seeds but into plants, which in a single summer ripen seed, deposit it in the ground, and die, and the seed comes with its own harvest the next spring. "Seed after its kind," is the order, and of course it has always been so.

But contemplate the mind that could believe that a single simple cell held all the countless patterns of nature, all the measureless variety we see about us. Where did this first cell get all these things? How is it that no other cell is so fruitful of variety? Why does not *every*

living cell produce an entire "nature"? How shall we explain the fact that cells are often in radical opposition to each other? An organ from a dog, if grafted into the body of a cat, will kill that animal. A few drops of eel's blood injected into a twenty-six-pound dog will kill it in a few minutes. Yet all these cells came from one "original cell," evolutionists tell us, and that all *cells* are composed of the same material elements. If so, why does this antagonism exist? Cells are not the same, else there would be harmony among them.

So with very serious faces the evolutionists tell us that from this first life cell, which just "happened," a cell in which was the pattern of all things in nature, came all that exists in the life stream, though no other cells ever had these qualities; and that this vast program of beauty and perfection is the product of mindless force and chaotic matter! The claim is an insult to the human mind.

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### Evolution and Blind Rats

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Darwin refers to the blind rats found in caves, but just what he hoped to prove by them is not clear. The contention of the evolutionist is that organs are developed where there is a need,—a most marvelous fact,—but the rats which live in

caves *lose* their eyes just when they needed them most. Surely this is hard on the theory of Evolution. Why did not these rats *develop* eyes which could function in the dark?

That would not prove Evolution, of course, but it would at least be an illustration. These rats and fish which have no eyes show that degeneracy in nature is the rule, and not Evolution. Keep in mind that bats which live in caves by day and fly by night have useful eyes. I leave the evolutionist to solve the problem presented by these citizens of the same environment.

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### Evolution and the Human Eye

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Darwin contrasted the human eye and the tail of the giraffe, the one so dazzling in its beauty and perfection and the other practically useless, and admits that "he could hardly reflect upon them without being in some degree staggered."

It is to be regretted that some of his disciples are not equally as wise and modest. How any one can even *pretend* to believe that the human eye came from the original cell through the operation of natural force, which is always destructive and uncertain, is beyond the ability of normal minds to understand.

### Evolution and the Wings of Birds

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It is in order to touch further upon the wings of birds. The bat's wing has no feathers. The eagle's wing has feathers. Both fly. How so? Which is the higher development?

Evolutionists tell us with all emphasis that no organ will be retained under variation that is not a "benefit" to the individual. Let the reader keep that forever in mind. Now comes the bird's wing to be tested by this fundamental law of materialism. The young eagle never attempts the air till his wings are *perfect*. But according to Evolution the first wing was developed through millions of years, from the first variation to the flying perfection, without a single benefit in any way. Aside from asking all the disagreeable questions about this wing, which came up regarding the deer's horn, such as how it was developed in the young of the species, whether the embryonic bird grew the wing in six months after being hatched, or by what possible process the wing development was passed on from parent to child—aside from all those unanswerable questions, will materialists tell us how this wing could be kept developing through countless ages when it was not perfect enough to take the air? And *who* and *what shaped* it for the air? Darwin says that if one



case of mutual adaptation could be proved his theory would fall to the ground. But here is this wing, curved and formed and feathered and lengthened and set and braced on the bird's body, which is also built for flying, and all this *must* have been achieved by Evolution *before* a single wing took the air.

And since a wing could not be shaped for flying *till flying took place*—unless evolutionists are willing to admit predestination—and flying could *not* take place till the wing was *perfect*, it follows that evolution cannot account for wings. If I am mistaken, will the gentlemen please tell us how the bird's wing *was* formed by evolutionary methods?

I have spoken of a double mouth, but will refer to it again. Ferdinand Ellsworth Carey tells of a man who under X-ray was shown to have a cavity under his nose in which was a set of teeth, thirty-two in number. Now Evolution must argue that this man "reverted to type," and that there was a time when all men had thirty-two teeth under their noses, in addition to the normal ones. But this will not solve the riddle of the bird's wing. The man with two full sets of teeth would have "an advantage" over other men—he could *eat* more. How then was this extra mouth discarded? Had such a fossil been discovered by some materialist what a flood of very "scientific" matter would have

poured upon the world, and how suffering humanity would have been gorged on the "Two-mouthed Man," even as now they are crammed with the Piltdown man, or, more *poetically*, the "Dawn Man."

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### Evolution and Force

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Speaking of the human eye, Darwin said: "To suppose that the eye, with all its inimitable contrivances to adjusting the focus to different distances, for admitting different amounts of light, for the correction of spherical and chromatic aberration, could have been formed by natural selection seems, I freely confess, *absurd in the highest degree.*"

How lamentable that some of his followers are not as honest as this. But if the eye makes Evolution absurd, what will all the eyes, hands, brains, reason and instincts of nature make it? What will the myriad seeds of the vegetable kingdom do for the theory? or the countless patterns to which the dividing cells forever conform? Everywhere is a marvelous harmony of laws working together. Sex is perfect. Pattern and design are on every hand. The human body in every part is just as wonderful as the eye. The human brain is far more marvelous than vision. How will evolutionists explain love and

reason and logic, the knowledge of right and wrong, and all the harmonies which make up the scheme of existence? These forever demolish the haphazard, come-as-you-will, blizzard-earthquake-tornado-fire-history of Evolution. How could this theory ever be true in a world where there has been a constant destruction wrought by natural forces? Contemplate the vast desert sections, the lava fields, the spouting volcanoes, ice, mountains, the swift cleavings of rivers and sudden floods in formations not yet solidified, the lowering and rising of coasts. What astonishing hardihood is this which demands that we believe the perfections and varieties of nature have come to us through such a whirlwind of chance and destruction? One single accident anywhere along *any line* in the history of the development of any organ or form, would make that organ or form forever impossible. More, "variation" itself would make any *fixed* form impossible, for it would be forever throwing its own changes into chaos. And is the infinite adjustment of words in space, by which we enjoy our existence, a thing of Evolution also? Were our sun nearer or farther away, smaller or colder, what then? Is not gravity a part of this scheme? Do not trees depend on the virtues of air? Is this virtue a part of the marvelous qualities of the first cell? What crass absurdity men fall into who seek to establish a false science.

Under all this evolutionary contention is a vast and unbecoming blind conceit, manifesting itself in all that is written and said.

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### Evolution and the Vulture's Head

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Evolutionists tell us that a vulture's head has no feathers on it *because* he gorges carrion; that the feathers have been worn off by the bird thrusting his head into carcasses. But how is it that the crow and the eagle have feathers on their heads? Why does a wolf and a jackal have hair on their heads? They gorge carrion also. They should be bald, if Evolution is true. Also, a turkey gobbler is bald, and he never eats carrion. How then are these arguments offered for the proof of this theory!

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### Evolution a Complex

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Let me present two statements by Darwin:

"I fully admit that many structures are now of no direct use to their possessors, *and may never have been of any use to them* (*Origin of Species*)."

And this:

"Only those variations which are in some

way profitable will be *preserved* or naturally selected."

Modern evolutionists, contending for their "fundamentals," argue for both these statements—they are compelled to, just as was Darwin. The same problem confronts them. But how can they establish their laws of "utility," "reversion," "survival of the fittest," and the proposition that nothing is retained that is not of "benefit," and at the same time argue that some "structures have *never* been of any benefit"? This is a fair sample of evolutionary thinking and logic. Should anyone be seriously influenced by a system built upon such propositions? The works of evolutionists, ancient and modern, are filled with inconsistencies such as this.

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### Organs Beneficial to Other Creatures

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Evolutionists, beginning with Darwin, admit that if it can be shown that a single organ exists for the *benefit* of, or *because* of, some other individual, the whole theory falls forever. Could anything be easier than this? Are not the milk organs on the body of the female wholly for "another creature"? Are not the fangs of a serpent made for another form?

The milk aphis, cultivated by the ant, will not yield its milk to any other creature. Do not bees perpetuate thousands of species by scattering pollen? Is not the horse's back formed for the rider? Are not fruits eaten? Is not the white hair on the hips of the antelope, by which he signals his fellows a mile away, for others? Do not the sex organs exist for the production of other beings? Study the pouch of the marsupial. Are not the stomachs of the world filled with vegetable and meat cargoes? Evolution falls by its own challenge.

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### Evolution and Modification

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The great German scholar, Bonn, objected to Evolution on the ground that the system could not modify, under natural selection, so many *perfect parts* at one and the same time, and Darwin replied that it was "not necessary that they *should develop together*." All evolutionists of the present time are compelled to accept Darwin's absurd position. To do otherwise would introduce that theistic "interference" which they dread so much.

But one of two things is true: either all parts developed together, or no structure could ever be perfected. Otherwise everything would degenerate into monstrosities. But evolutionists

contend that organs came haphazard, come-as-you-please. Very well, which was first, the mouth of a cow or her stomach? If the stomach, how did she fill it? If the mouth, what good was it? Which came first, the legs or the head of a horse? What good was his legs without a head, or his head without legs? The reader can run this out endlessly. Yet evolutionists contend that organs came as they pleased, a leg today; a horn a million years hence; then another leg; a hundred million years, more or less,—they are long on time, or short, as they have need,—and another leg; more millions of years and a stomach appears. More millions and there is a head. This must be so, for the brain is more fit than the hoof, so it must have come *last*, since Evolution is “ascending,” you understand; and finally, these organs got together, ignored their differences, and went abroad to breed.

But how did the individual propagate, get about, exist, stand winter, heat, drouth, enemies, and all the changes of time and place with one leg, no head, a stomach, no teeth, etc.? Remember, Darwin says they, the organs, do not need to develop together. Who can stand beside a glorious horse, his “neck clothed with thunder,” and believe that he ever came by such a process? Evolutionists do not believe it themselves. The whole theory is a fog in the backs of their heads.



They see things as they do a mirage, which is a thing of appearance only, and imagination, prejudice, absurdity and bluff do the rest. Ah, and who can stand beside the woman of his heart, lovely as a dream, her parian brow radiant of love, her eye the mirror of the Almighty, her soul the temple of heaven, and believe that such a being came by haphazard variation, ape-evolution, and a strike-as-strike-can process? What will the evolutionist, in his effort to destroy "man's selfish isolation" by making a brute out of him, say when he stands beside a mother first clasping her babe? Is human motherhood also a product of this monstrous theory which has its source in animalism? Let them believe it who can.

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### Evolution and Flowers

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Evolutionists say that flowers are "rendered" beautiful to attract bees. "Rendered" beautiful, indeed! But who "rendered" them so? This is one of the many evolutionary gulfs which is bridged by a word and left because too difficult for them to explain. But did they "render" themselves beautiful? If beauty in birds is the result of female selection, then by what process were flowers made beautiful? Were flowers made beautiful by evolutionary proc-

esses? If so, what becomes of "female selection"? And for what purpose were shells and autumn leaves and waterfalls made beautiful? Again, the most beautiful flowers have little or no honey, such as the rose and the carnation.

To show the loose and often ridiculous reasoning of evolutionists, let me present Darwin's reasoning on feathers of birds: "It cannot have been of much importance to the greater number of mammals, birds, or reptiles whether they were clothed with hair, feathers, or scales, yet hair has been transmitted to all mammals, feathers to birds, and scales to all reptiles."

So argues the man—and men—who said—and say—that flowers were "rendered" beautiful to attract bees. This was a case of deliberately trying to evade the nice balance of the laws of nature. If it did not matter what these creatures were clothed with, why were they so clothed? Whatever explanation the evolutionist champions he must contend for the supreme importance of these coverings, else they would not have been "retained," you know. Is it not the contention that nothing is retained which is not a "benefit"? Really, could a bird have gotten along just as well with scales instead of feathers? Suppose man had been covered with feathers instead of hair, and snakes had been adorned with flowing locks! One grows weary of this evolutionary guesswork and absurdity.

### Evolution and the Giraffe

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Evolution must account for everything by some "utilitarian law," from gravity down to the last cell, so it comes bravely to the solution of the long neck of the giraffe. Here it is: "Under nature the nascent [in process of development] giraffe which was able during drouths to reach even an inch or two higher than others will often have been preserved."

Evolutionists argue, that far back in the forgotten time, many hundreds of millions of years ago, perhaps, there were long seasons of drouths,—very long, you know,—during which the grass died and only the trees in their *upper* branches retained anything green. Well, the giraffe at that time had a respectable neck, like a sheep or a cow, but he got hungry, and being hungry his mouth watered for the twigs and foliage out of his reach, and he began to "rubber," and as he "rubbered" his neck began to take on length. And seeing that the drouths *continued*—how convenient—through "millions of years," he kept on developing neck, about an inch every million years, till we have the finished product before us.

To one whose brain has not been scrambled by absurdity the positive silliness of such an argument is almost beyond endurance. Observe

a few reflections on this evolutionary fog. To develop such a neck as the giraffe possesses it would take a *hundred million years of steady drouth*, for over and over we are told that all variations act by "long periods of time," and, of course, very slowly. But how did the trees continue to live during such a vast drouth? And how did the giraffes themselves live before their necks got *long enough* to reach the leaves? They did not reach "leaf-length," you know, for many millions of years, and, of course, the giraffe could not eat till he could reach the leaves. In other words, how did the "nascent" giraffe exist *before* his neck was long enough to be of service? Remember, he started with a short neck, and had to develop it in order to eat, it took millions of years for the neck to lengthen up to the leaves, and yet the giraffe "lived through" those years without a neck long enough to be of service to him. Some neck! Some giraffe! Some trees! Some drouth!

But here is another little matter very naturally overlooked by the evolutionary miracle-mongers: Why did not all the other grass-eating animals develop long necks during this long drouth? The sheep came through with the neck he started with, so did the cow, the horse, the rabbit, the goat and the goose, but the giraffe had to develop a neck to make it. Evolutionists must improve on this story.

### Evolution and the Polyzoa

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There is a compound little animal called polyzoa, belonging to the sponge family. It looks very much like a spray of moss. One variety has a fringe of small tentacles which remotely resemble the head of a vulture, or at least the beak of that bird. Here was a "likeness," so evolutionists at once advanced the theory that the vulture got his beak from this moss family! How perfectly logical and manifest! But where did the vulture get the rest of himself? Why did the polyzoa not transmit the rest of its qualities? Comment is not necessary.

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### Evolution and Animal Instinct

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Evolutionists tell us that instinct is a fixed habit. But what prompted a minute insect to fix a habit, or form one? Why did it act in a given way till a habit was formed? Does not the habit go before the habit? Did it not take the habit to form the habit? Evolutionists say: "A little dose of reason, or judgment, often comes into play, even with animals *low down* in the scale of nature." Read that again. *Reason* and *judgment* often come into play with animals low down in the scale. That is, the thing that

made Gladstone and Webster is possessed by a toad or a fishworm or a tadpole. But remember, this statement was made in an effort to account for nothing more than instinct. Here the evolutionist mixes up reason and instinct in a haphazard batter. If reason and judgment appear low down in the *lower* forms, why seek to explain instinct in the higher? Is not reason more than instinct? Why puzzle over the how and why of instinct when reason and judgment came first, and without effort?

But evolutionists tell us that reason and judgment are the very highest productions of Evolution: how then could they be possessed by the very *lowest* forms? And if reason and judgment appear at the very base of the theory, what becomes of the evolutionary process as an ascending force? Claiming to possess at least as much reason and judgment as a polyzoa, the writer insists on asking these questions, and hopes the evolutionist will be kind enough to answer. Has it ever occurred to these "learned" and very "scientific" gentlemen that to give reason and judgment to a flea is ridiculous?

But the bog in which they wade is very deep, and they are much perplexed. How do they explain the nest-building instinct? How did the first bird come into possession of it? Where did the beaver get his dam-building knowledge? Who taught him to anchor his timbers with the

tops down stream so the limbs would sink into the gravel and remain where he put them? Where did the bee get her mathematics? How came the wasp to know the plan of his cells? Ah, and who taught the apple, peach and pear, which have no instinct, to build a more wonderful house than either birds' nests or beavers' dams?

The cuckoo lays her eggs at intervals of three and four days. This makes it impossible for her to hatch her own eggs, so she deposits them in other nests. Is this habit, instinct, or reason? If it is instinct, or a fixed habit, how did the first cuckoo get into existence? The impulse to form a habit is just as great a mystery as the habit, yet there was a time when every creature, according to Evolution, did not have instinct or habit. Very well, what prompted them to form those habits? And by what mode did they exist and progress before they had any instincts? If they had being is that not evidence that they had *modes* of action? Was there not a bird before *there was a nest*? Ah, but how did that first bird get here without parents and a nest? Was that first bird that built a nest hatched from an egg? If not, where did it come from? And who taught the first bird to break through its shell? This could not be inherited habit because there had been no eggs before. The first bird must have been



physically perfect before the first egg was deposited. Very well, how did all those millions of ancestors of the bird that laid the first egg get here without eggs? Did they hatch also? If not, how did they arrive?

Since all conduct of animals must begin before habit is formed, it follows that instinct is original and not the result of habit. In the young serpent there is a small tooth by which it breaks through the shell of its egg, after which the tooth disappears forever. There is no law of Evolution that can be applied to this case. Evolutionists stand dumb and amazed before the instincts of animals, and well they may, for their theory accounts for not one marvel of them all.

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### Evolution and the Bee

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The instincts of the ant are marvelous beyond finding out, even with the aid of reason. Some species of ants produce three kinds of offspring, some neuter, some fertile, yet all come of *fertile parents*. Before this one thing the whole theory of Evolution goes down in complete chaos. How, by all the theories and rules of Evolution, could fertile parents produce neuter offspring? These barren species are wholly dependent upon their slaves for existence, they cannot even feed

themselves. Here is Evolution working backwards.

The bee is even more of a problem. This insect has solved one of the most difficult, recondite mathematical problems in the construction of its honey cells. But how did this creature come to possess this marvelous instinct? It is wholly impossible that the bee acquired it by habit-forming methods, and that only removes the mystery a step farther back, if it were granted, for the *first* tendency to form such a habit is as great a mystery as the habit or the instinct itself. In fact, the impulse must always precede the habit or the instinct, and this impulse is just as fatal to Evolution as the working practice of the creature.

The bee's cell is the very acme of space-saving construction, and this creature had been forming this wonderful cell for thousands of years before an evolutionist had been born. More, there is not an evolutionist alive who, untaught, could produce a counterpart of this work. Yet the bee goes on making her marvelous cell right under their gaze, and these wise men tell us that it is "habit," fixed into an instinct. How easy! But who or what guided the bee in forming such a habit?

Evolutionists admit that the bee has the ability to measure distance, to "judge accurately at what distance to stand from her fellow when

several are making their spheres." Think of evolutionists talking about bees "judging distance"! Yet these are the men who grow inflamed at the least suggestion of intelligence in the "orderly processes" of nature! The use of wax in forming the cell is reduced to the lowest possible amount, a thing highly necessary to the bee, and the ratio of sugar and wax is fifteen to one.

Then consider the care of the queen bee. There is an over-supply of queens till one is certainly established, and then the others are executed. Consider the marvelous formation of certain cells too narrow to be entered by the males and be made fruitful. By what hypothesis does an evolutionist account for all these amazing instincts working together to the good and permanency of the hive? Is this the survival of the fittest? Is this "natural selection"? There is not in all the literature of Evolution a single law that applies in this case or a logical explanation of it. The very attempts of materialists to apply their vagaries to the bee are absurd and shallow. And, let me add, the same is true of everything in nature. They have not a sensible explanation of anything. The whole thing is one of the most gigantic and indefensible frauds ever conceived by the mind of man.

There is one thing more in the case of the bee which should be considered. Go back to the

first "variation" of this insect toward his present form: would not that variation, and all *subsequent* variations, be wholly worthless and impossible if there were no flowers? Bees exist because there are flowers, but will evolutionists explain that foreordaining wisdom which operated on the first variation of the *future* bee, looking to a perfect adaptation of the bee to flowers? How did that first variation know there were, or would be, flowers? Is not all this too much for cold force to achieve? And when we consider all the other countless adaptations in the world of nature which are just as wonderful, just as amazing, are we not compelled to accept a more reasonable explanation than Evolution?

And when we add Darwin's admission that neuters often differ widely in instinct and form from their parents, Evolution is upset beyond reconstruction. He says: "No doubt many instincts of very different character could be opposed to the theory of natural selection, cases in which we could not see how an instinct could have originated; in which no intermediate gradations are known to exist; cases of instinct of such trifling importance that they could not have been acted upon by natural selection; cases of instinct almost identically the same in animals so remote in the scale of nature that we cannot account for their similarity by inheri-

tance from a common ancestor. . . . I will confine myself to one of special difficulty which at first seemed to me insuperable and actually fatal to the whole theory. I speak of the neuters, or sterile female in insect communities; for these neuters often differ widely in instinct and in structure from both the males and fertile females, and yet they cannot propagate their kind" (*Origin of Species*, p. 253).

Darwin was right. His theory does tumble down before this difficulty, as it does before a thousand others. Evolution gives no sensible explanation of anything, and the modern hodgepodge of "guessing," "supposing," "no-doubting," and taking for granted is even worse than at the beginning. For the "modern" evolutionist is compelled to admit the silliness of the theory as at first propounded, and having inserted mystery where he has no answer, sets his jaw and doggedly contends for his absurd hypothesis whether or no, with nothing new to offer.

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### Evolution and Fossils

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Speaking of the fossil records from geology, Darwin said: "The distinctness of specific forms and their not being blended together by innumerable transitional links is a very obvious

difficulty." Again and again the great investigator admitted that geology furnished no connecting fossil remains to establish the gradual development of species. He "supposed" they were hidden somewhere under the Cambrian Seas, where *they never would be found*.

It is wholly true that there are no connecting fossils which would indicate the truth of Evolution. And were such a gradation made it would prove nothing, for such gradations could be made from any morgue visited at the present time, or from any street. The downright dishonesty of evolutionists, when they say glibly that "skeletal" remains prove their theory, is something to wonder at. Let it be said with emphasis that there is not in *existence* a single skeleton, either animal, or man, which in *the remotest way or manner* proves the theory of Evolution. The very skulls they present as evidence are not only normal and in every way human, but most of them are above the average of the present day as to brain space and general measurement. Huxley admitted this of the Neanderthal man, and of others. Let the reader take this statement with all confidence, and if he shall doubt its correctness let him consult the plates presented by Mr. McCann in his great work, *God or Gorilla*. There he will find the frauds of evolutionists set forth to their shame and confusion, as also the skulls which they

claim make a perfectly graded series up to *homo sapiens*, or real man.

But suppose some skull should be found, some misshaped and ghastly abortion, what would that prove? Absolutely nothing. Monstrosities are being born by thousands every day, and every day they are being buried. In some future time doubtless one may be uncovered by some gentleman with materialistic tendencies, and presented as "proof positive" of his theory. Some one collected samples of all the apes and monkeys known, and beginning at the lowest form graded them up to man, and this was presented as proof positive that man came from apes, notwithstanding that Darwin, and all other evolutionists admit that man has no "relation to any existing form of ape or monkey." But the answer to it all lies in the fact that the very classes from which the gentleman got his skulls are all here with us, in full bloom of health, each bringing forth after its kind, and that such a scale could be formed from modern human skulls, all of which are admitted to the sphere of perfect *homo sapiens*.

Suppose the form of Krao, the female hairy child of the forest of Laos, were discovered by an evolutionist, what "evidence" we would have! Or take that hideous monstrosity Julia Pastrana, the Mexican woman with head and face covered with horrible coarse hair, and beastly



features, if she were found by an evolutionist what a deluge of academic "dead-certainties" we would be compelled to endure. No head ever uncovered was half so hideous or inhuman. One shudders as one looks at the terrible features and misshapen skull, yet this woman gave birth to a child in Germany, and both the mother and the child are preserved in a museum in that country. Nothing has ever been found in fossil fields to compare with the human shapes of the Pentecost Islands, or the beastly peoples of the Gilbert River, in Australia. The skulls presented by evolutionists are respectable compared to the abortions of the Arunta tribe; and the heads of the Workii people in Australia are ten degrees nearer the ape than anything exhibited by materialists. Those people have the coveted arches above the eyes, so much prized by evolutionists, and all other marks of degeneracy. The Piltdown man is a Beau Brummell compared to the Tasmanians or the Batta tribes. And what shall be said of the Hairy family of Mandalay, Shwe Maong and Andrian, or the terrible brute shapes of the Vedda people of India? Why do not evolutionists present these skulls and forms to prove their theory? Why? The reason is ready—to do so would be to prove *degeneracy* in nature, rather than Evolution, for these people are classed as real humans, and listed as the *finished product of Evolution*.

But why do evolutionists persist in making comparisons between the skulls of apes and men when all scientists, good, bad, and indifferent, have admitted that man has no relationship to any known ape? The gulf between them is infinite and unbridged, the link is missing and never will be found.

How could one form come from another and the *first* remain? If man came up through fishes, amphibians, wolves, apes, etc., how is it that those forms are still in existence and perfect as at first? Must we suppose that a single pair, male and female, took a sudden start and rushed up through all animal forms, making a gap in each animal fence? If so, what becomes of the evolutionary contention for the "uniformity of nature"? Since all forms have come by Evolution it follows that all apes would have become men at the same time, and apes would have ceased to exist; and the same thing would obtain in all other animal forms. Will evolutionists tell us how a man and a woman could be produced by the lower animal forms and all those forms remain intact?

As for fossil skulls proving Evolution, Huxley said, speaking of one of the oldest skulls known, "In size and shape it is equal to the brain of a philosopher." Referring to the Cro-Magnon skull, which, as already noted, is wholly normal and undoubtedly human, Professor Broca says:

“The great volume of the brain, the development of the frontal region, the fine elliptical profile of the anterior portion of the skull, and the orthognathous form of the upper facial region are incontestable evidence of *superiority*, and are characteristics that usually are found only in civilized nations.” And yet this is one of the skulls brought forward by evolutionists to *prove* their theory. Is it necessary to make comment on such a fraud?

Dr. Bruner-Bey says: “These most ancient skulls *surpass* in size the average European skulls, while their symmetrical form compares favorably with the skulls of the most civilized nations of *modern times*.” These are the facts concerning the very skulls which are set forth as proof of man’s animal ancestry, and modern evolutionists should be honest enough to admit it. These professors and philosophical scientists have staked their reputations on the truth of Evolution, and they *must* prove it true or be in turn proved materialistic guessers; so, come what may, they stand by their theory. Anything that opposes or exposes this theory must be “hooted out of court” as lacking in scholarship and scientific authority.

Dr. Pfaff, of Germany, compiled a table showing the comparative sizes of ancient and modern skulls, in which he proves that many northern skulls belonging to the “Stone Age”—if there

ever was such an age—were larger than forty-eight English skulls supposedly from the same period, while the average size of skulls belonging to *living men* in Europe was *much smaller* than either of these collections. The Hottentot skulls of today are much smaller than the skulls of the “Stone Age.”

The greatest cities known were those of the first civilizations. Barns says that ancient Babylon was several times the size of modern London. There were feats of engineering skill performed in those days which are impossible now. What modern race could construct the pyramids with the material and purchase now known? The philosophy and the arts of the Ancients have never been surpassed. As far back as history goes there were vast libraries, and the world was full of books, scholars, and philosophy, with temples and statues surpassing modern productions.

It is due the reader to say frankly, that the whole contention of evolutionists along the lines of fossil remains is the most unbearable deception ever imposed on a suffering humanity, a fact of which any one can become fully aware if he will study what has been advanced as evidence. The same thing is true of biology. The theory falls flat whenever tested, in every place and part, and it is doomed to pass, with the belief in witchcraft and ghosts, when the con-

ceit of modern "professors" and unbelieving ecclesiastics has burned itself out.

Darwin says: "Let us turn to our richest geological museums and what a *paltry display we behold*. That our collections are imperfect is admitted by everyone." And not an apple-box full of skulls or bones has been collected since Darwin's day. And since the defenders of this theory *must* stand or fall by the fossil deposit it is clear that, there being no such deposit, the theory goes down forever. Strange it is, that with billions of "intermediate forms between all species," if Evolution were true, *not one has ever been found*.

Darwin said: "It cannot be doubted that the geological record, viewed as a whole, is *extremely* imperfect, but if we confine ourselves to any formation it becomes much more difficult to understand why we do not therein find closely graduated varieties between the allied species which lived at its commencement and its close."

There, in clear confession, are the facts. But how, in the light of this candid admission, do evolutionists hope to establish their theory?

Further, Darwin said: "It is all important to remember that scientists have no golden rule by which to distinguish species and varieties." Ah, but if this rule be lacking, what becomes of the contention for a fossil evidence? What becomes of "resemblances," etc.? Darwin goes on:

"Many writers object to any extinct species, or groups of species, being considered intermediate between any living species, or groups of species." Then he concedes: "If by this is meant that an extinct form is directly intermediate in all its character between two living forms or groups, the objection is probably valid."

Very well, what does this concession do? It shuts out forever the introduction of any fossil whatsoever, because it could not be presented as "intermediate" between living species. Why look for "the missing link," then? Why arrange "eohippus" bones to prove the descent of the horse? And these objections are just as valid against Theistic Evolution as any other brand. On page 338 of *The Origin of Species* Darwin says: "As we possess only the last volume of the geologic record, and that in a very broken condition . . . we have no right to expect to unite distinct orders and families."

If this be true, what is all this contention about? And from what quarter does the evolutionist get his deadsureness? One would think, to read the complacent statements issued by them, that they possessed vast stores of perfectly graduated forms and evidence conclusive, when the facts are they possess *nothing at all*, not *one thing* that in any sense proves their theory. The very things they bring forth to

prove their case show that they have no case. For if the geologic record is to be repudiated, and Darwin said it was, then what is left?

The simple forms, Darwin said, would remain as they were first formed, such as the brachiopods, because something *must be suited to a simple environment*. But Evolution is the enemy of the simple form and the simple environment, and having produced the simple form, on the basis of Evolution, it would compel that form to *advance* further or destroy it. And why and how could thousands of simple forms become fixed in a "simple environment" while all the others, beginning in a simple environment, swept on to perfection? As a matter of fact there is no "simple environment." All things came from the *same* environment. If not, where did they come from?

Darwin has written, "The geological record, at *all times imperfect*, does not *extend far enough back* to show with unmistakable clearness that within the known history of the world organization has largely advanced." Ah, but if this record does not extend far enough back to prove these evolutionary changes, what becomes of Evolution? And by what authority does Darwin, or any other man, attempt to prove the theory? If in the known history of the world "organization" has not largely advanced, what is all this contention about?



Darwin says: "The intermediate gradations are doubtless buried beneath the lowest Cambrian strata, where a *chance of discovery* is *small*. . . . It should be constantly borne in mind that any linking varieties between two forms, which might be found, would be ranked—unless the *whole chain could be found*—as a *new and distinct species*; for it is not contended that we have any sure criterion by which species and varieties can be discriminated."

This concession wholly demolishes Evolution, and the reasons are so manifest that comment is unnecessary. Then the great investigator adds: "He who rejects this view of the imperfection of the geologic record will rightly reject the whole theory, for he may ask in vain, 'Where are the numberless transitional links which must have formerly connected the closely allied or representative species?'"

We do ask *just that*, but we have asked it "in vain." And with the candor of Darwin himself we "reject the whole theory," and we do it "rightly." The wonder is that with such facts before them any class of men would expect anybody to take them seriously. In fact evolutionists might just as well admit that the possession of degrees and a place on a college faculty are not enough to guarantee good sense and the absence of absurdity, and sane people—people who think for themselves—refuse to

receive, without question, this nostrum of the materialists. It requires more than a "we may well suppose" to clear away the rubbish of downright foolishness which evolutionists have the hardihood to present upon their unsupported presumptions.

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### Evolution and the Snake's Fangs

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Will evolutionists explain how the fangs of the rattlesnake were developed? These were produced, not alone as defensive agencies, but as offensive. The snake strikes out. He is the transitive verb in the case. But where did Evolution get the wisdom and forethought to set a pair of fangs in a snake's head, perfectly formed for the insertion of poison into the blood of another animal? Can this adaptation be accounted for on the theory of ungoverned force? Could we account for a door key in the same way? With the snake's fangs go all the stings and fangs of the world; all the horns, quills and beaks of the animal kingdom. It takes a most amazing materialistic credulity to believe that chaotic, unintelligent force produced all these things, each one of which is for *some other body*. How did Evolution *know* that other bodies existed besides the one being developed by it? And how could it know just how to shape these members of defense to do the greatest amount

of harm, and place them just where they should be, such as the bull's horns, the lion's teeth, the bear's claws, the snake's fangs? And how could Evolution compound deadly poisons intended only for an enemy? Was dumb, mindless force the chemist? How did Evolution know what sort of poison would kill an enemy? Where did matter get this knowledge? And how did the snake survive before his fangs were developed? No wonder evolutionists fly panic-stricken behind their smoke-screens of "mystery" when confronted by their own impossible propositions.

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### Evolution and Design

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Another death blow to Evolution is *design* in nature. Leaves, trees, flowers, grass, every form, every species, holds to design in its development. Yet, according to Evolution, all these were produced by "spontaneous variation." That is, organ by organ, stage by stage, everything changed into what it is. But how could constant, uncontrolled change and variation be going on ceaselessly and "design" fix itself in any case? Would not the countless "variations" make design impossible? If not, why not? One law would forever be overthrowing the other. Where one of these laws was in operation the other could not be. Could one

build a house if as he endeavored to work to the blueprints some erratic force kept his house forever changing into fantastic shapes wholly different from the prints? And if the house remained true to the prints, how then could the house "vary"?

In every cubic inch of a man's body there are 125 *trillions* of cells. This would be increased once if the size of the cell were reduced to one one hundred thousandth of an inch. In every cell there are countless thousands of atoms, and in each atom perhaps some seventeen hundred electrons, and all this in one cubic inch of a man. Multiply the total cells in one cubic inch by all the cubic inches of his body and who could even imagine the countless trillions of cells. Yet, for Evolution to be true, each cell would have to obey a *fixed* law of "design" through countless millions of years in order that a form might be perfected, yet with the law of "sudden" or "slow" changes going on all the time. The question arises, how could these atoms, electrons and cells arrive at a *perfect form* while their "design" was being constantly broken up by mutations? And, what is to be said of a theory which contends that from one or half a dozen cells so small that one hundred thousand side by side would hardly extend the length of an inch, the whole vast, living scheme of nature came?

Is "erratic force" and ungoverned variation responsible for the hinges and joints of the body? for the oil tanks in each joint? Did "blind force" and freakish "variation" arrange the veins with sudden right-angles to lessen the blood force on the brain? Did this same "un-reasoning" force build the brain, the heart, the memory? No man in his *right* mind would for an instant contend for such a thing. The countless marvels and wonders of the body, the glories of the rose, the infinite adjustments and perfections of nature, the spiritual elements in man—all topple this theory into the dust. It is utterly impossible for such perfection to come by such a method, as every one knows. And if things were once created by "spontaneous variation," why do they not come in that way *now*? Why are things "born" or "sprouted" from seeds? One mustard seed is enough to completely overthrow any system of Evolution, for it violates that method of getting into existence.

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### Evolution and Real Scholarship

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The loud boast of the evolutionist is that all scholarship accepts his theory. This is not true. If evolutionists do not know it, they are not well enough informed to discuss the subject. If they *do* know it, and withhold the facts from

the untaught, they are plainly hypocritical. I am compelled to state that this fact is *deliberately* hidden from the student by materialists. Let me say with all emphasis that the *highest* and *safest* scholarship of the world does not accept Evolution even as a sane theory, to say nothing of it being a demonstrated science.

Dana, Lotze, Helmholtz, Agassiz, Gray, and Price assert emphatically that the evolutionary theory is *absurd*. Professor Townsend demolishes the theory in his masterful book against it. Professor Dana, one of the very greatest scientists ever born, said, "The wave of scientific skepticism is already on the decline, and it is beginning to be seen, more clearly than ever, that science can have nothing to say against moral or spiritual truth."

There is perhaps no class of men so fanatically narrow, so dogmatically conceited, not to say bigoted, as evolutionists. They are, perhaps, the best single argument for the theory. If they shall be offended at this I refer them to their contention, which, if it be worthy, they must feel complimented by the assertion. If not, let them abandon a theory which, applied to themselves, insults them. The French Institute listed more than eighty theories which were once held and declared to be "infallible science" which are not held today at all. Science, as we know it, is only a hundred and fifty years old,

and has only been in half working order for some thirty years, more or less. Let the evolutionists walk softly.

Sir Charles Lyell said he believed the human race came from apes, but that "there was no evidence to prove it." He "hoped this evidence would be found some time in the *unexplored regions of Africa*." While examining the eye of a cuttlefish, the human eye, and the battery of an electric eel, Darwin declared "it was impossible to conceive by what steps these wonderful organs had been developed." Huxley, Tyndall, Beale, Stewart, Tait, and a score of others declare emphatically that living matter could not come from dead matter by any process. So said Virchow, Sterling, Thompson, Raymond, Leibnitz, Davy, Herschel, Forbes, Faraday, Carpenter, Dawson, and others too many to name. Only a "scientific desperado" dares assert that life came from dead matter, or that all scholars accept Evolution.

Huxley repudiated natural selection. He said: "It is my clear conviction that as the evidence now stands, it is *not* proved that a group of animals having all the characteristics of species in nature ever has been originated by 'natural selection,' whether artificial or natural." The modern evolutionists will say that Evolution is here confused with Darwinism; that the theory stands on new ground. But it does *not*



stand on new, or better, ground; it cannot. Every evolutionary product *must* be accounted for on some law or theory of Darwin. If the "modernist" has taken new ground it is simply to drop certain terms, such as "natural selection," and put nothing in their place; so instead of having as much as Darwin he has less.

If the "modernists" abandon Darwin's theories, what will they put in their place? What *have* they put in their stead? Not a thing. They cannot. Dr. Shaler, of Harvard, repudiates the fundamentals of Evolution (*Collapse of Evolution*, p. 47). Professor Everett, also of Harvard, says, "All this story of transformation and activity is a dream" (*Collapse of Evolution*, p. 48). Arnold Guyot and Joseph Henry pronounced Evolution false and unscientific. Dr. Etheridge, of the British Museum, an expert in fossilology, said: "In all this great museum there is not a particle of evidence of transmutation of species. Nine-tenths of the talk of evolutionists is *sheer nonsense, not founded on observation and wholly unsupported by fact*. This museum is *full* of proofs of the *utter falsity* of their views."

There have been few greater scientists than Prof. Lionel S. Beale. He said this before the Victoria Institute, of London, June, 1903: "The idea of any relation having been established between the non-living and living by a

gradual advance from lifeless matter . . . to the higher and more complex *has not the slightest* evidence from the facts of any section of nature of which anything is known." He states it correctly. This is the simple truth. Yet bombastic "professors" and callow preachers, musty with seclusion and conceit, *dogmatically* assert that "all scholarship" believes in Evolution, and that the theory is a proved one.

Virchow, of Berlin, the world's greatest chemist, once a close follower of Darwin, abandoned the theory and repudiated it. He said of Evolution, "It is all nonsense. It cannot be proved by science that man descended from the ape or from any other animal. Since the announcement of the theory all *real* scientific knowledge has proceeded in the *opposite direction*." Professor Zoeckler, of the University of Griefswald, said: "The claim that the hypothesis of descent is secured scientifically must most decidedly be denied." Professor Fleischmann, of Erlangen, said: "The Darwinian theory of descent (it is held today by all evolutionists; it must be) has in the realm of nature not a single fact to confirm it." He went on: "It is not the result of scientific research but *purely the product of the imagination*." Dr. Dennert, Dr. Goette, Professors Edward Hoppe and Paulson were each at one time fervent evolutionists,

but abandoned the theory as unworthy of their time or brains. Professors Rutemeyer and Wm. Max Wundt did the same thing. So do most of the French scientists, together with Eimer, Gustav Wolf, De Vries, Hoocke, von Wellstein, Fleischmann, and Reinke. These are only a few of the world's *great* scholars,—who reached a fame and place in science which most “modern professors” may never even hope to imitate,—who have laughed out of court the evolutionary theory. Let the reader remember that were all the names given of the scholars who have repudiated this silly hypothesis they would cover pages of this book, yet the “moderns” keep right on asserting that “all scholarship accepts Evolution,” and continue to designate those who challenge their statements as “faddists,” “defenders of creeds,” “howling antediluvians,” etc.

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### Evolution and the Age of Man

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The period of first life is called the “eozoon” period. Now, it is strange, in the face of Evolution, that those early species are still with us, and breeding true to first forms. How do evolutionists explain this? Will they tell us what the whale is? Is it a land mammal becoming a fish, or a fish becoming a land animal? There are no connecting links and no “comparative anatomy.” Professor Peschel has demonstrated that under

development the monkey becomes *constantly more* a monkey and less a man. But how long has man been on the earth? Professors Edward Hall, Haynes, LeConte, Boyd, Dawkins, Gandy, Evans, and Holmes, with M. Favre and others assert, after thorough investigation,—such as that made by Holmes, who searched all the caves of America,—that there are no remains of man until *after* the glacial period. That will mean little to the reader until we state that the glacial period is now set at from seven to fifteen thousand years ago. So say Professors Wright, Prestwitch, Adhemer, Croll, Salisbury, Upham, and Winchell. Dr. Andrews puts the date at five thousand years ago when the ice disappeared. Winchell says, “Man has no place till after the reign of ice.” The ice is *still* here. The north pole was once a tropic region, a land of flowers; now it is all ice. There are glaciers everywhere, and millions of square miles of ice remaining. So falls the evolutionary contention for the age of man, along with Huxley’s “bathybius” delusion.

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### Evolution and Degeneration

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Evolutionists are baffled by the fact that animals developed through breeding degenerate at once when left to themselves. The “struggle for existence” *does not* sustain the theory of the

“survival of the fittest.” Civilized, cultured humans go back to cannibalism when deprived of the uplifting agencies of civilization. Companies of people have become cannibals in ten days, even when possessing all the benefits of civilization. Degeneration is seen everywhere in nature, not Evolution. The monstrous shapes found among the tribes of India and Australia bear witness to this. No evolutionist would dare claim that the terrible breeds of the Gilbert River are in process of Evolution; they know this is not true, for missionaries elevate and civilize them in a single generation. No, those people are degenerate stocks, becoming constantly lower in the human scale. So may all the fossil remains be accounted for which have been advanced as proof of Evolution. A severe struggle for existence, instead of developing individuals, transforms the most highly developed into cannibals in a few days, to be restored at once when normal conditions return. Take the festering masses of the slums as samples.

The nautilus has many organs in its first state, but loses most of them later and becomes a parasite. Certain *ascidia* have primary spines, marrow, throat, and eyes, all of which disappear as the animal develops. The hermit crab degenerates and loses many organs when he takes up his residence in a stolen shell. Dana speaks of “profound degeneration,” in the case of

mosasauria. There has been a vast decline of fishes since the "Devonian Age," in which it is claimed they reached their greatest perfection and number. All the largest animals are extinct. Dr. Townsend says that during the "Paleozoic Age" there were 500 varieties of trilobites, *all* of which have disappeared. It is estimated that there are on earth at this time two and a half to some four millions of species, plants and animals, while during the history of "the vital period"—the life period—there have been in existence *one hundred and twenty-five million species*, all of which have been destroyed. That is, one hundred and twenty-three million species are gone by degeneration and death (*Collapse of Evolution*, p. 29). Speaking of this fact, Townsend says: "Yet not a discovery has been made indicating that among these multitudes of species and billions of individuals there has been a *single* case of transmutation."

Nine hundred species of ammonites are said to have lived at different times during the "Mesozoic Age," but all have passed away. There have been four hundred and fifty species of the nautilus, now there are but three. Seven hundred species of ganoids have been found, but scarcely one remains. The cephalopods and the goniatites are constantly growing less in size and number. All the fishes and reptiles and birds of the Tertiary are extinct; the air-

breathing animals of the "Carbonic era" have perished. The "vital stream" is growing *less* constantly.

In one breath evolutionists tell us about "vast periods of uninterrupted time"—they must have these to get their gradual productions on the market—but in the next they picture world-wide upheaval and disaster. They tell us that both before and after the "mountain-forming periods" of the earth the entire animal families of the world were destroyed, and then others were produced to take their places. And they insist that the animals which came after these upheavals were "in no sense" like those before them. Mr. Wallace says the number of animals which have lived *was forty times* what exist now. D'Orbigny, Lardner, and Romanes tell us that at the sudden forming of the Andes and the mountains of Eastern America there were great tidal waves and overflowing seas which exterminated animals wholesale, as well as the vegetable world, and that the fauna and flora which came after bear no resemblance to those which were destroyed, and that there is no connecting link between the two periods. The reader will see at once what this does to the "long, gradual gradation of animals and plants" contended for by evolutionists.

Cope, an ardent evolutionist, admits that "retrogradation in nature is as well, or nearly



as well, established as Evolution." Cuvier, Sedgewick, Balfour, Lyell, Bell, Brewster, Everett, and scores of others of the very greatest scientists, looking these facts in the face, declare that the whole contention for Evolution is absurd. Everett says: "All this story of transformation and activity is a dream." Mivart calls the audacious theory "a puerile hypothesis." Dr. Chas. Elam says that "natural selection is not supported by a single fact in the whole range of natural history or paleontology, but on the other hand every fact is directly against it." Mark that these great scientists declare that Evolution *has not one fact of any kind* on which to stand in all the fields of investigation. How lamentable is this feverish stupidity on the part of half-informed clergymen and "professors" who loudly declare that Evolution is a *demonstrated science!* Such hardihood is at least interesting.

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### Evolution and Geology

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The reader should ponder seriously the following quotation from Huxley:

"Obviously, if the earliest fossiliferous rocks now known are coeval with the commencement of life, and if their contents give us any just conception of the earliest fauna and flora, the *insignificant* amount of *modification* which can

be *demonstrated* to have taken place in any one group of animals is quite incompatible with the hypothesis that all living forms are the results of a process of necessary progressive development entirely comprised within the time represented by the fossiliferous rocks."

In other words, according to this great materialist and would-be evolutionist, there is not a vestige of evidence in the whole geologic record to prove that a single form has come by transmutation, or that Evolution has a particle of ground on which to stand, so far as the rocks are concerned. Add to this George McCready Price's unanswerable work, *The New Geology*, and the case for Evolution dwindles to the vanishing point.

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### Evolution and General Variation

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The modern argument of evolutionists is in nowise different from that of Darwin's day, save that they have been chased from so many choice hiding places that they are cautious about *details*. They prefer to speak in the terms of ages and continents, pleading "mystery" when asked to be logical. So we find the "modern" evolutionist asserting his theory in *general*, rather than in *specific* terms. For instance, the up-to-date evolutionist simply says, "Behold the variation in nature—that *is* Evolution."

But there is not the slightest argument for the theory in this statement. There is *variety* in nature. Naturally there would be. No two drops of rain were ever just the same shape. No two snow crystals were ever formed exactly alike. All leaves are in a measure different, yet every tree follows a pattern in its leaf formations and every crystal has six points.

The vegetable families are separated by fixed boundary lines. Each species brings forth its seed after its kind, and never by any process could any seed be forced, coaxed or made to bring forth anything else. Where there is crossing it must be within *families*, and then it either leads to hybrids or to the monstrosities of overbreeding. In either case Evolution goes by default. The evolutionist starts with the proposition that Evolution is true, and after that no absurdity is too great for his faith, and no proposition too silly to accept, simply because he *starts* with the proposition that Evolution is a fact. He needs to get it out of his head entirely that there is any truth at all in the theory. He must come out of his delusion and learn that he has not a single fact on which to stand. That it is a hoax, a nonsensical conglomeration of absurdities, to be rejected utterly by every one, as hundreds of the greatest scientists of all time have done. Till that light comes the absurdities will continue.

There is variation in nature, but this is not Evolution. Because there are white, red, and black cattle is not an argument that a cow can be changed into a pig, or an elephant, or a lizard, or a spider. Cattle are cattle, horses are horses, dogs are dogs. Certain colors can be fixed by selection through breeding, but the brute retains its family inheritance. So there is the cattle family, the deer family, the dog family, the reptile family, the insect family, the bird family, the vegetable families, but these remain absolutely within their own worlds, and do not breed outside. Mountain goats, mountain sheep, tame goats and tame sheep will interbreed, but they will not cross with elk or buffalo. Yet this very variety, which is the overthrow of Evolution and the chief beauty of nature, is taught as being, not only the *evidence* of Evolution, but as *Evolution itself*.

There are no two human tribes alike, yet all are alike, and they interbreed. Is this variety among *homo sapiens* evidence that we came from apes? In just what way does it prove this? The variety continues even though Evolution—granting the theory—has produced the finished product and quit the task. The musk deer is in every way a deer, yet it has two fang teeth, three inches in length, much like the saber-toothed tiger, but does that relate it to the tiger? Certainly not!

### Evolution and Certain Pairs

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Evolutionists tell us that certain apes in a straight line evolved while all the rest remained stationary. How could this be? What impelled this line of pairs right up through a hundred and twenty-five million species during the "vital period," while all the rest remained just what they were? Were not all varying together? Were not all ascending together? If two apes, male and female, leaped the gulf and became human, did their first variation begin back where the ape varied originally? If not, then they were produced *immediately* or within a short period of time. But if they began to vary when the ape himself began to vary, why did not entire apedom become human and leap the gulf at the same time? I assure the reader that the evolutionist carefully avoids this question. If, as they tell us, "nature *is* Evolution," then how could certain pairs plunge with ten-fold speed, through this very nature, and arrive ahead of the general mass? If nature and Evolution are one, as we are told, how then could anything get in either ahead of or above all the rest? A Yale professor says: "Animal life on this continent developed no higher than the South American monkeys. The 'old world stream' developed into the anthropoid ape, and then, by a colossal

*accident* into man." Dr. Townsend, in *The Collapse of Evolution*, p. 36, calls this "colossal nonsense," which it is. But it is the best the evolutionists can do.

It is self-evident, that, nature and Evolution being one, or nature and its variations being equal to Evolution, there could be *no advance* orders for certain pairs to arrive, as monkeys in one section and apes in the other, and then, worse yet, for a "colossal accident" to tear the whole system to tatters in order to produce man by *special* order. No, on the very arguments of Evolution itself I prove that, since all variations would have to begin in point of time far enough back to fulfil the demands of Evolution, there could not possibly be a special pair, pushing their *elect* way through the sea of species, and leaving them all as they were, become human. By the very nature of the theory when apes became human there could not be an animal lower than a man in existence, because all would have varied to the final human type. And since, according to Evolution, everything is a product of that theory, there could have been no special cases of development, for all were ascending together. Evolution could not have gone faster than itself.

And Finally What?

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Why, simply this: Evolution is the most gigantic hoax ever forced upon the credulity of a suffering humanity. I have made no effort to prove any given theory or belief. Truth can walk alone, and knows the way home. I desire only to present the absurdities of this theory in such a way that a young man or woman would read and ponder what I have written. For that reason I have not made the slightest effort to appear academic. The theory does not deserve it.

That the *highest* scholarship of the world is against the theory of Evolution no one can deny. The craze will pass, let us hope speedily, for whatever may be the solution of the wonders of nature it is certain that Evolution can never meet the case. Logic is logic, reason is reason, and the enlightened mind cannot accept the absurdity advanced by evolutionists without violating its own sacred powers.

Let it be repeated, that Evolution is without a single demonstrated fact to support it, and has every logical proposition against it. It is not a science, it is not reasonable, it is absurd, it is gratuitous, and unworthy of acceptance.

Is it any more absurd to insist that a tree could talk than to say that a female ape became



a woman? Contrast the hairy, brutish beast, soulless, senseless, with the glory and perfection of a woman's form and face, to say nothing of her *soul, nature and mind*? I could believe that a rock could sing the national anthem sooner than I could accept such a theory.

There is not a vestige of evidence for Evolution in any field. In geology we find *what* Huxley says has always existed. In embryology there is not the slightest imaginable evidence for the theory. In comparative anatomy we have gulfs and "missing links" without number, with reason and intelligence and genius, love, memory, and faith on one side, and brute instinct, beastliness and animalism on the other. In fossil fields there is not a bone, tooth, jaw, or skull that does not overthrow Evolution rather than establish it. Huxley says, remember, that the Cro-Magnon man's head is good enough for a philosopher. And in speaking of the Piltown man, Pocock says: "Anthropologists admit the skull to be genuinely human and of much higher type than the Neanderthal man." This authority says the oldest remains of man found show the foot formed for an erect position, and the great toe for running, while the ape's foot is *always* for climbing. He also calls attention to the fact that the Piltown man is said to be older than the Neanderthal man, though the remains are much better and human

in form. Mendel's discoveries have played havoc with old line Evolution. So says Dr. Scott, of the British Association.

If the race were as old as evolutionists insist, how is it that intelligent records reach only as far as Egyptian history? If man has been here hundreds of thousands of years, why did he not learn to write and discover the arts sooner than he did? What was he doing?

There is not the slightest argument to be made from stone implements. There never was a period when all men used rocks for tools. The use of stone implements of all kinds existed side by side with the *use of steel and other metals*, just as they do now. The Hopi timbers in the five-story houses in the American Southwest were cut with stone axes, and these timbers are not yet decayed. Such tools were to be found among many tribes quite recently, and arrow heads, bone or flint. The western Indians used stone tools down to the coming of the white man, a century and a half ago; and while the natives of Arizona were cutting timbers with stone axes the Nordic races were discovering the world in ships seaworthy, and with all the metals in hand. In Peru stone implements and the highest possible art in weaving existed side by side.

Time elements with evolutionists are mere guesses, and judgments made upon geological

changes very unsafe. China was once much higher than now. Some cities of that country, once on the mainland, are now on islands. Two thousand square miles of Sindree, India, were submerged permanently in a few hours, while other portions of the same region were elevated. Islands appear and disappear in a day. A lake near Ural, Siberia, sank two hundred feet in 1812. A coast of Scotland has been elevated twenty-six feet since the Romans were in that country. An earthquake made a lake twenty-six miles long near New Madrid. Things found thirty-five feet underground on the Nile have been proved to be much later than the pyramids. Ancient Troy is forty feet below the surface. Nineveh is now only hills of earth.

How, in the face of these facts, and the destructive work of the more radical forces of nature, dare evolutionists contend either for time or the unbroken gradations and mutations and transmissions of variations through millions and hundreds of millions of years of time?

A "Bronze Age" has been found *under* a "Stone Age" in the ruins of Troy, and in Egypt bronze was used before stone. Both kinds of implements are found mixed together in the ruins of Babylon. The guns of a generation ago had flint locks. Does that prove a "Flint Age"?

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